Mel Cœli, Medulla Evangelii:

OR

ISAIAH's PROPHECIE OF Christ's Paſsion FOR Man's Redemption.

BEING

A Practical Expoſition upon the Fifty third Chapter of *Iſaiah.*

Giving out the hot and bright Beams of GOD's great Love, ſetting CHRIST apart to a curſed and bitter PASSION, for Man's bleſſed and ſweet REDEMPTION.

Delivered in Week-dayes Lectures, by THO. CALVERT *Miniſter of the Goſpel at the Minſter in the City of York.*

1 Cor. 1. 18. *The preaching of the Goſpel is to them that periſh, foolishneſs; but unto us which are ſaved, is the power of God.*

Imprimatur, EDMUND CALAMY.

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ΣΩΣΤΡΟΝ
HOC

Sωteri Unico, Theandro Opt. Max. JESU CHRISTO, Æterno Æterni Patris Filio unigenito, Humani generis à faucibus Inferni morte ſpontanea in Cruce Redemptori, & recentèr Clientulum infimum à profundo Tumuli & domo ſilentum mirâ & merâ miſericordiâ revocanti; Monumentum Animi æternùm devincti immenſæ immeritæ Gratiæ Servus inutilis

D.D.D

TO
My Reverend and Faithful Brethren, *Miniſters of the Goſpel*, in *York* and the whole County.

Welbeloved,

Know well our task to be the preſſing of the Goſpel by Preaching, rather then by the Preſs of Printing. Yet conſidering, that of ſeed three parts miſcarry, in which our huſbandry as to mens ſalvation is much fruſtrated; and there is only a fourth part falls into a ſmall piece of good and right ground, where it takes root and brings fruit:

fruit: I think it not amiſs for Miniſters to publiſh ſome part of their Labors, to leave a witneſs their ſeed was good; and if it do not proſper accordingly, that it might teſtifie for them, the ſoil was evil.

Hæc tibi ſi recipis, feret olim pagina vitam: Si remoræ, eadem hæc pagina teſtis erit. Paulini carm. ad Licentium in Aug. Epiſt. 36

That which I dedicate to you, is a precious and Canonical *Crucifix*, the Extract of God's Love, the glorious Engine of Christ's unparallelable mercy, the ſubſtance of that Treaſure, which the Lord of Heaven would have you, as his Goſpel-Stewards on earth, faithful in the diſpenſing of to his Church. This is our principal Principle to know, and to make known, *Jeſus Chriſt, and him crucified.* Of all the things in the earth, ignorance of this is the moſt neer to vengeance; and blindneſs in this, is the moſt condemning blindneſs: Other blindneſs may be pittiful, but this is ſinful; other blindneſs is miſerable, this is damnable. But before I ſpeak of this, let me borrow a few lines for my ſelf. My Apologie for this writing, is my duty: Firſt, as I am a re-

1 Cor. 2. 2.

Anonymus antiquus in libro de decem cæcitatibus; ignorantia Chriſti facit cæcitatem tertiam. Joh. 3, 19.

Sed antequam de re, pauca de me. Cor. apud Cic. de Nat. D. lib. 3.

redeemed Sinner, I think I cannot loud enough, though borrowing the publique voice of Print, cry, *Grace*! *Grace*! to
1 Thess. 1. 10. crown that Fountain of Grace, whence springs eternal Redemption by Jesus Christ, who delivers us from the wrath to come. Next, as I am a Minister of the Gospel, this Subject, *Christ crucified*, is not extra-official for me to write on; nay it is the chief part of our office, not one way, but every way to promote the grace and glory of Christ: And if by writing something it may be furthered, I hope none will look with a left eye at a Ministers right-handed and right-hearted work: And a Minister is no more to be blamed, then a Magistrate is to be blamed for sitting upon the Bench and doing Justice, the proper work of his calling.

To these I add a third Reason. God hath of late for Christs sake redeemed me from the power of the grave, by rescuing me from going into the pit, which a violent disease was thrusting me into.

And

And I judg I am bound to pay a Σωτηρ one way or other monumentally to record Gods goodneſs in granting more days to live: And by this writing I would imitate *Hezekiah*, whoſe Song of Thankſgiving had this Title, *The writing of* Hezekiah *King of Judah, when he had been ſick and was recovered of his ſickneſs* By treating of Chriſts death, I deſire to teſtifie gratitude to him who hath granted me life to my ſpirit, hath recovered me and made me to live; ſince the living, the living ſhould praiſe God, as I by this would do this day, and deſire real endeavours for it all my days. If *Theopompus*, cured of a waſting and pining diſeaſe by *Æſculapius*, thought fit among his Comedies he put forth, to call one *Æſculapius*, the Curer of the Learned; may it not be fitter, the name and thing being better, to give this out in the name of CHRIST the Phyſitian and healer of Sinners, whoſe mercy ſeeks and ſaves thoſe that are loſt?

Now for the matter, I rather publiſh ſome-

Σωτηρ, pretium quod medico perſolvitur. Steph. & Voſ.

Iſa. 38 9.

Suidas.

ſomething concerning CHRIST and our Redemption by him, becauſe it is our chief Freehold, the main of the Chriſtians Demains; our comfort in the firſt, our Treaſury of hopes for the ſecond world. Greateſt reaſon there is now to be aſſerting and exalting this Truth of *Chriſt crucified*, and the Churches ſalvation by it; ſince the very Doctrine of *Chriſt crucified*, is daily crucified and ſhamefully abuſed. Do you not hear, O Brethren! the Trumpets of the Prince of darkneſs loudly and lewdly ſounding an Alarm to the battel, many being riſen up to contend againſt the Divinity, ſome againſt the Humanity of CHRIST; and conſequently to make nothing of our Redemption; but leaving CHRIST like a *Job*, as a rare example of patience in his death, but not acknowledging the Treaſury of merit to life, the Satisfactions, Expiations, Reconciliations, Pardons Office for Sinners to be found in CHRIST dying and riſing again. Which were it ſo truly, as many aver falſly, our faith

Hunc ſi quis aut Deitatis, aut Humanitatis minus habuiſſe dixerit, is plenus ſpiritu diabolico eſſe Gehennæ eſſe filium prodit.
Ex lib. Synod. Conſtantinop. apud Theod. Hiſt. Eccleſ lib. 5. cap. 9.

faith were vain, we were yet in our ſins. 1 Cor. 15.
Satan is up, doing and undoing, by his diligent Inſtruments active in private, in publique, in preaching, in printing. Doth it not behove us alſo to lay out our ſelves for our Saviours glory, and for maintaining the ground-work of ours, and our peoples ſalvation?

Not only *Pelagius* of old, and the two *Socini* after him, but a world of their followers now would make CHRIST a good Sampler, but an imperfect Saviour. This is the Age of Monſters and Portents of Doctrine. Up and be doing ſomething, that our people be not undone. *Monſtrorum pater eſt hoc ſeculum.* Joſ. Scal. J. Gruttero, ep. 334.

Unhappily is this evil ſpread in the North, as well as South. CHRIST, Ordinances, Goſpel, Humanity, Divinity, Law, Prophets, Divine writings of both Teſtaments, are all abridged into the light *Light* within a man, or ſilly woman. This is all; the reſt are nothing at all with them; and they endeavour to explode the lively Word as a dead Letter, that none may count it worth hearken-

1 King. 21. 3.

ing to. Say with *Naboth*, in an holy zeal of indignation, *The Lord forbid it, that we ſhould give away the inheritance of our Fathers!* This is the White that Satan and his ſhoot at; if the doctrine of the *Saviour* be cryed down, the *Serpent* may come again into the only requeſt. Abominable doctrines are and have been abroad, ſcarce to be named but with abhorrence, that hereby we may ſee that original monſter of Corruption within us, that is ſo neer Diaboliſm. *Poſtel*, that cask of poiſon, bluſhed not in the *Sorbon* at *Paris* in his Lectures, (*Dancus* a worthy Reformed Divine hearing it) to vent, that Chriſt came to redeem and ſave our upper parts, but *Joan* a Venetian harlot that lived with him, came to redeem and ſave the inferior parts *ab umbilico deorſum*. *Beza* relates it a little otherwiſe, that Chriſt came to redeem men, and this ſhe-beaſt to redeem women. Who knows not how ſcornfully our men ſpeak of Salvation by the blood of one dying at *Jeruſalem*? And is there not

Dan. in Aug. de hæreſ. in hæreſi Paternian. c. 85. Bez. in Apol. 2. ad Claud. Xain. reſponſ.

not a Book of some of ours of *Approaching Glory*, that is a reproaching of the glory of Christ? asserting that the sufferings of Christ for us, were but as it were a Parable, and that Gods heart was not set upon the very having of a little blood for the sins of the people; but taking that blood, speaks thereby to our childishness, who could not see how there could be a Reconciliation without blood. If it be but a Parable, the next is with *Leo* the 10. to make it but a Fable, and after with *Julian* the Apostate to account it a disease of the brain, and that it is only fit for those are destraught of their wits to listen to *Matthew* & *Luke* interpreted in the *Galilean* Churches.

Julian Parabates in Epist. 41.

Is it not now high time to preach for Christ, press for Christ, and to assert the trueness and fulness of our Redemption by him with all our soul, and all our might? Is it not our duty to answer his mercy? Will it not be our glory, nay will it not tend much to the glory of Christ? And certainly to exalt him, we

Libros in ſui aliorúmq; damnationem in tartari Bibliothecam mittendos quotidie emittunt. Nov. in epiſt. lect. præfix. lib. el. ſac.

ow our diligence, perſons, callings, lives, deaths. Are there not a world of Books written, fit to be ſet up in *Satans* Library, which he may meditate in, and applaud his Pupils and their proficiencie, filled with the very ſpirit of their father? *Judas* is waking, working, wraſtling; let it never be ſaid to us, *Simon Petre, dormis tu?* Never let it be charged on you, the ſhepherds ſlept while the ſheep were ſeduced and poiſoned. Be acting to your power to the keeping from the Lion, at leaſt to the taking out of his mouth *two legs*, or *a piece of an ear*. Remember that zealous and pious Doctor *Calvin*, full of bowels and bleſſings: *Ink*, ſaid he, *is too dear and coſtly with us, if we doubt to ſpend ink in writing to teſtifie theſe things, which Martyrs of old ſealed with their blood.* I reſolve to do this little in this, for my great Saviour; leſt, as he ſaid, poſſeſſing a place amongſt Runners, I ſhould be to others an example of ſlackneſs.

Amos 3. 12.

Calv. Melanct. epiſt. 117. Calv. Farello epiſt. 123.

This Chapter of *Iſaiah* admirably arms us againſt the ſcandal of the Croſs, that

we

we ſhould not be aſhamed of Chriſt crucified, leſt Chriſt glorified be aſhamed of us. I wiſh the ſtrong humor of the body of theſe days policie, with a mixture of timidity, have not made many Miniſters, ſpecially young men, change the colour of their garments, becauſe Chriſts Croſs follows that Calling and the ſigns of it, and they had rather be taken for Gentlemen or Country men, then be commonly known all over for Miniſters of Chriſt. I could deſire the ſcandal of the Croſs were not a motive to this; for which there is no reaſon, ſince Chriſt hath endured the Croſs, and deſpiſed a greater ſhame for us, and our glory. This is the worſt time of all other to ſhake off the cogniſance of our holy office, as if we meant fairly to anſwer our Saviour, *Maſter, we will ſpare our ſelves.* *Peter* never did worſ, then when he would not be known to be a *Galilean*, or have relation to *Chriſt*: Nor ſhall we do well, if now by this we ſtrive to evade that ſcorn and reproach in travelling abroad, or ſtaying at home, *Heb.* 12.

which

which runs as commonly as ſoul water in the ſtreets; *Oh, this is a Prieſt or Miniſter! his Black-coat bewrays him.* But let us not fear to go out, even bearing this reproach, becauſe it is his reproach. We are not yet called, thanks be to the Lord, to that *Tunica meleſta*, that burning coat of Torments, in which Chriſtians of old did fry, broil, and were roſted for Chriſt: which was ſo, that the patient Martyrs naked body was clothed with linnen, or flax, or paper, all lined with oil, pitch, roſin, and eaſily burning ſtuff, and ſet on fire, and ſo the holy one was tormented and burnt to death. Yet even that coat is not to be thrown off for Chriſt, if malice and fury of enemies to the Goſpel ſhould veſt us with it for his ſake. Though I know holineſs lies not in garments, yet there is ſome levity or vanity in theſe days in the relinquiſhing of this badg of a Miniſter of Chriſt, becauſe this Coat is altogether ſpoken againſt: And I know that heretofore, when Religion was in more ſimplicity maintained, mention is made

Hebr. 13.

See in *Tertul. ad Martyr.* mention *Tunica ardentis. Sonet.* in *Epiſt.* 14. calls it, *Tunicam alimentis ignium illitam & intextam.*

made of *Euſtathius* Biſhop of *Sebaſtia*, that he was rejected of his own father, a Biſhop alſo, becauſe he went in an habit unbeſeeming a Miniſter. *Parens*, a grave and Orthodox Divine of fragrant memory in the Church of God, was much diſpleaſed to ſee the habits of Miniſters not ſo ſuitable to ſhew forth what their Callings were. This by the way I bring in, becauſe of the ſubſtance of the Chapter, which is to put glory upon the very reproach of Chriſt, and to complain of the *Jews* that ſtumbled at Chriſts baſeneſs, as one without form and comelines, and ſo were aſhamed of the Croſs of Chriſt.

Socrat. hiſt. eccl. lib. 2. cap. 33.

Phil. Par. in vit. pat. Dev. Par.

I have according to my mean model opened the Chapter in the words, phraſes, and enucleating the right ſenſe of the Text, which I moſt uſe diligence about. It is not ſo large as was delivered, the larger proſecution by applicational inferences being cut off: I have notwithſtanding added ſome things more by Quotations in the margent by writing, which

Only ſomething in ver. 2. is more largely put forth.

which were concealed in preaching. I have not studied acute and polite sentences; but walked, as I use to do, in a degree beyond the extemporary Pourer out, and on this side the elaborate Speaker and Sententiary; which the eloquent Sophist bragg'd of himself, that he was no extemporary Spitter, but of the exact and accurate Speakers. As I like not them who offer that which costs them nothing; so nor affect I that where Sentences are all garnished and hung with rings, and the Text in the substance neglected and left naked.

Aristides said, He was not τῶν ἐμούντων, ἀλλα τῶν ἀκριβούντων. *Philostrat. in Arist.*

Besides what I have mentioned in beginning, I had a good mind to put forth my poor Endeavours on this Scripture, because it is the cleerest Prophecie of *Christ crucified* in all the Old Testament, worthy to be had by heart by all men, and committed to memory. It is by *Isaiah*, that is famed to be the most perspicuous and cleer of all the Prophets; and in this Chapter is, as it were, the fifth Evangelist. And what though the world be full of

Ὁ διορατικώτατος. *Pelus. lib. 1. ep. 42.* Τῶν προφήτων ὁ σαφέστατος. *Idem. lib. 1. ep. 356.*

of Books, yet do I not know one Author in Engliſh, that hath by Sermon or Expoſition writ upon this whole Chapter, that I have ſeen. Many may be have preached on it; but on the whole Chapter, ſave in Commentaries or Expoſition of the entire Propheſie, to me is not one known in Engliſh extant.

Though theſe be known things to learned and knowing Chriſtians, yet it is better to load the learned with known things, then to defraud the rude and leſs learned of matters neceſſary to be known.

Melius eſt doctos onerare jam notis, quam rudes fraudare diſcendis. Leo ſ.

And now craving favorable interpretation of devout intention, that theſe may tend to glory, the glory of *Emmanuel* our great Redeemer: At leaſt let there be acceptation for the endeavour, though the work and the event ſhould be ſtraiter then expectation. I commend you to God, and your holy office about divulging the Goſpel of Grace, that you may exalt in your generation

Sin id non proveneris, & hoc ipſum infructuoſum ſaltem non erit, quod pro deſſe tentavi. Salv. in præfat. ad lib. de gub. D.

Dan. 12. 13. Phil. 1. 26. 6.

the Word and Work of CHRIST our great Redeemer, that you may reſt and ſtand in the lot at the end of the days, and bring with joy full ſheafs with you.

York, April 10. 1656.

Your unworthy Brother in the Miniſtery of Chriſt,

THO. CALVERT.

Aug. de Geneſ. cont. Manich. in fine.

Ego enim, quod bona fide coram Deo dixerim, ſine ullo ſtudio contentionis, ſine aliqua dubitatione veritatis, & ſine aliquo præjudicio diligentioris tractationis, quæ mihi videbantur, expoſui.

Isa. 53. 1.

Who hath believed our report? and to whom is the arm of the Lord revealed?

Verſ. 1.

Among all the Prophets, *Iſaiah* for majeſty, fulneſs, cleerneſs, is confeſſed to be very eminent, being μεγαλαφωνότατος τῶν Προφήτων. Among the reſt, he is the right Seraphical Doctor, as having had his tongue and lips touched with a coal from the Altar by one of the glorious Seraphims. He was ſo full and cleer in his Prophecies of *Jeſus Chriſt*, his life, death, reſurrection, glory; that he who expounds and opens *Iſaiah*, expounds the Goſpel beſt; and he that expounds the Goſpel, expounds *Iſaiah* beſt. Some have thought him moſt worthy to be called the Evangeliſt of the Old Teſtament. His Prophecie is oftner quoted in the New Teſtament, then all the Prophecies beſides. The very *Jews* (who ſometimes over-reach) confeſs, that all the Prophets that propheſied, underſtood not what they propheſied, (but gave out the mind of Gods Spirit that filled them) but *Moſes* and *Iſaiah* did underſtand what they foretold. There are many eminencies in him to make him the Chriſtian's ſtudy.

Nazian. adverſ. Jul. Stelit. 1.

Iſa 6.6,7.

Vorſt. ad Maimonid. de fund leg. ex R. Eliez in Jakuth.

1. He was of the Royal blood and Kingly seed. *Amoz* his Father is thought to be the Brother of *Amaziah* King of *Judah*. It is a rare thing when God ennobles the spirit of Nobility with the spirit of Prophesie.

Note.

Calvin.

2. He was a Prophet some sixty and four years preaching to the people of God, and travelling all that while in the spirit of Prophecie by teaching to bring home that people to God. A great note it is of Gods favour, when his zealousest and faithfullest Prophets live the longest.

Note.

R. Dav Gonz. in Tsemach. Dav.

3. It is commonly judged that he was a Martyr, and sawn asunder with a Saw of wood, at the command of *Manasses* his kinsman: like Christ in this, put to death by his own Countrimen, and blood. Nobility of blood runs very high, when it is honored with the blood of martyrdom for Christ.

Note.

Audiamus præconium Talthybii summi regi, i.e. *Vatis Isaiæ.* Bud. de Ass.

4. He is the most high denouncer of Gods judgments to sinners; the most balsam-tongued Prophet, softly and sweetly to refresh and comfort humble Believers with precious promises, and the most excellent Herald to proclaim and set out the Royalties of the great King *Jesus Christ*. A great benefit is it to the Church, a rare gift to his servants, when God endows one and the same man both with the gifts of a *Boanerges* and a *Barnabas*.

Note.

Luk 4. 17, 18.

A Lapide in argum. ad Com. Jes.

Our Saviours famous Sermon, when he took a Text to preach on, was out of *Isaiah*, that book being delivered unto him when he stood up in the Synagogue. His name signifies *Salvation of the Lord*, or *The Saviour of the Lord*: Some would make his name *Jeshua Jah*, Jesus God. However, according

according to his name, he admirably propheſies of Jeſus our Lord and Saviour.

To look at this Chapter peculiarly, and by divine help to intend the going through it, I have theſe reaſons urging.

1. The ſum and drift of our beſt teaching is to ſet forth Jeſus Chriſt crucified, his death, and the benefits of that death. Our preaching is the preaching of the Croſs; which, whatever it be to others, weakneſs or fooliſhneſs, yet to us it is the power of God, and the wiſdom of God. 1 Cor. 1.

Now though the Papiſts dote upon Artificial and wrought Crucifixes, we may better ſtudy Prophetical and Apoſtolical Crucifixes, their holy Sermons, that above all paint ng lay cleerly before our eyes Chriſt crucified, and, which Pictures can not do, the excellent benefits of his Paſſion. All the Pictures and Sculptures in the world cannot repreſent unto us Juſtification, Pardon, Reconciliation with God, which iſſue from Chriſts death; but the Verbal Crucifix can ſet out theſe to life. This Chapter is ſo cleer a Crucifix, as if *Johu* that ſaw Chriſt crucified had writ it, and not *Iſaiah* that propheſied ſome eight hundred yeares before Chriſt, and only ſaw it by the ſpirit of prophecie, and ſpirit of faith. This is a bleſſed, perpetual Crucifix of *Iſaiah*'s limning out; ſo plainly deciphering Chriſts ſorrows, ſcourgings, baſe uſage, bruiſings, condemnation, piercing, burial, death, that this Chapter may well be called, and have this title over the head of it, *The Paſſion of Jeſus Chriſt according to* Iſaiah. *Alſted. in Theſ. Chronolog.* *Hoc caput inſcribi poſſet, Paſſio Jeſu Chriſti ſecundum Iſaiam.* *a Lap. in ſynopſ. cap. 53 Iſaiæ.*

2. This

2. This Chapter ſhould be well known by us to confute and anſwer the blaſphemous miſbelief of the *Jews*, who deny our Jeſus to be the Saviour and Meſſias appointed by God to redeem us by his death, and thereupon villainouſly and baſely miſapply the whole Chap. ſaying, or rather damnably dreaming it is meant of the people of the Jews that ſhould ſuffer great ſcorn, affliction, and miſery under *Turks* and *Chriſtians*, which now they do, and *Iſaiah* beforehand propheſied thus of it, that it would thus come to paſs Some ſay it is meant of *Abraham*, ſome of *Moſes*. At ninth verſe they will have it meant of *Ioſiah*, or of *Ieremiah*. This Chapter puts them exceedingly to their cunning ſhifts, that they know not what to do; they find it the Chriſtians *Argumentum Achillæum*, a ſtrong and unanſwerable Argument. Some of our Chriſtians prove out of the Jews own writings, and the notableſt of them, that it is meant of the *Meſſias*; as the Chaldee Paraphraſe upon *Iſa.* 2.13. where the matter begins, and others of them. Queen *Candaces* Eunuch was converted by the expounding of this Chapter concerning Chriſt; ſundry Jews have been converted by this Chapter to embrace and believe in Jeſus Chriſt: And if it converted Jews, by Gods bleſſing it may be helpful to convert men among us, and to confirm thoſe that are converted.

Videantur Tanchuma, R. Alſchech, R. Abrahaniel, Maimonides in epiſt. de auſtrali regione. R. Machir. ex Peſikta, apud Hoornbeckium l. 6. cont. Judæos cap. 1. Cod. Sanhedr cap 11. ce my Jew of Marocco. Joan Iſaacus converted rom a Jew y it. Andradius tells d divers converted by it.

3. It is an exceeding cleer demonſtration of Jeſus Chriſts making ſatisfaction to his Fathers juſtice by his death for our ſins and would well be ſtudied by us to ſtabliſh us in the truth of our Redemption.

demption, and Chriſts Prieſtly office, in ſacrificing himſelf to pay a Ranſom for ſinners. And the rather ſhould we be fully acquainted with it, becauſe it is miſerably abuſed and perverted by the ſubtileſt Engineers Satan ever had, even the *Socinians* of theſe days, who deny we are bought by the death of Chriſt.

4. Though it be one of the moſt precious pieces of bleſſed ground in all the Old Teſtament, yet I have not known it often plowed amongſt our Divines, nor have I heard or ſeen any Treatiſe or Sermons in the Engliſh tongue by any of our Preachers upon the whole Chapter, diſtinct from Commentators upon the whole Prophet. Wherefore I had deſire for publike benefit, and the glory of Chriſt, I being helped with Gods peoples prayers, to break up this holy earth, plainly and faithfully to deliver Gods mind in it; begging of the Lord, that Jeſus Chriſt may ſee ſome fruit of the travel of his ſoul, whilſt we travel in this Chapter to learn better to know him, and more to believe in him. The Lord grant we may not find the firſt words of the Chapter the fruit of our labour, to complain, *Who hath believed our report, and to whom is the arm of the Lord revealed?* But rather God give us to find the effect of the laſt words of *verſ* 10. that *the pleaſure of the Lord doth proſper in our hands.*

It may be remembred, when *Candace's* Eunuch was reading this part of *Iſaiah's* Prophecie, *Philip* being come to him, he was at this place: *He was led as a ſheep to the ſlaughter, and like a lamb dumb before* Acts 8. 32, 33, 34, 35.

before the ſhearers, &c. He asked then the queſtion, *Of whom means the Prophet this, of himſelf, or of ſome other man?* Then *Philip opened his mouth, and began at the ſame Scripture, and preached unto him Jeſus.* His preaching unto him Jeſus, was to make known to him that Jeſus Chriſt was the ſubſtance of this whole Chapter.

Iſa. 52. 13 &c. Very many make this Chapter begin three Verſes above at 13. of the 52 Chapter, wherein is ſet down ſomething of the Humiliation, and then an admirable propheſie of the exaltation of Chriſt, namely, that he ſhould ſprinkle many Nations, that is, he ſhall be exalted to be a Prince and Saviour to his Church and people, to gather the Nations, and to confirm the Covenant of Grace unto them, by ſprinkling his blood in the Word and Sacraments upon them, and calling them to himſelf by preaching the Goſpel, which is the doctrine of his death and blood. It is a phraſe taken from the Law, where by ſprinklings the people were ſanctified and typically cleanſed, and ſo conſecrated as a people proper and peculiar unto God. Yea, Kings ſhall ſhut their mouths at him, they ſhall ſtand humbly ſilent, admiring his majeſty and greatneſs, ſubmitting unto him, having nothing to ſay againſt his grace and glory, but yielding up themſelves unto him, ſeeing admirable things in his Kingdom above all they had heard, and convinced of the truth and goodneſs of the ſervice of Chriſt.

Then, in beginning of this Chapter, the Prophet breaks out into wonderment about the unbelief

belief and incredulity of the Jews. Whiles Nations and Kings of the Gentiles are converted to the Gospel and embrace Christ, yet how basely obstinate, and fearfully blind will most of the Jews remain? Who of them, that is, how few of them will believe the Gospels report of Christ, but utterly refuse to accept the messages of Prophets and Apostles concerning him; and so look at his mean and low estate of humiliation and the Cross, as to hide their faces from him and quite reject him, as seeing none of his glory and excellencie in him.

The Chapter contains these three things.

1. A prophecie of the common obstinacie and reigning infidelity of the Jews, few of them believing in Christ.

2. It sets forth the great cause of this incredulity; the low, mean, afflicted life, and miserable death of Christ; in which is noted his contempt, scorn, passion, cross.

3. There is a refutation of all this contempt and infidelity, by shewing that Christ suffered all this willingly, not for his own, but the peoples sins; and so manifests the excellent effects and benefits which flow from Christs Passion, and such glory and splendor of state to follow it, that he should not be despised.

We take the Chapter as it distinctly begins in our Bibles with this, *Who hath believed our report, &c.* For the sense of these first words, know it is a pious exclamation of the holy Prophet from a troubled and grieved heart, complaining and

wondring at the blind ſtupidity of the Jews, which they would be poſſeſt withall, when Chriſt ſhould be revealed by the Goſpel, that there would be very few to embrace him, and receive the doctrine concerning him. It is an abrupt interrogation in two branches, or two complaints twice mentioning it. The complaint is drawn ſo much the deeper from the Prophets heart, in that he had newly ſpoken of the admiration, and welcom reception of Chriſt among the Gentiles. But oh! ſaith he, whiles the Nations ſhall thus receive Chriſt, how curſed will the ſtupidity of our people the Jews be, that will reject him; few or none of them almoſt will come in to believe in the Lord of glory, but ſtrangely ſtand out againſt their own ſalvation! He ſpeaks twice of it in two complaints and interrogations tending to one thing, the noting of the paucity and fewneſs of the believing Jews. And he doth it twice, becauſe of the greatneſs of their unbelief, and the certainty of it.

Queſt. When ſhould the matter of this expoſtulary complaint be, thus to occaſion it?

Anſw. It is the time of Chriſt to be revealed by himſelf and the Apoſtles, which by a ſpirit of prophecie he foreſaw, and fore-complained of, as if thoſe very times were then preſent when it was ſaid of Chriſt, *He came unto his own, and his own received him not.* Joh. 1

Sæpiſſime talis inter ogatio negativam habet reſponſionem. Tarnov. in 53 cap. Jeſaiæ.

An interrogation is an earneſt kind of ſpeaking with the Prophets and the Jews, which oftentimes hath a negative anſwer. *Who hath believed our report?* that is, None, almoſt none to count of,

or

or very few: Very few *Jews*, or very ſmall and ſcant is the number of them that receive the Goſpel, and believe in Chriſt.

Take an inſtance of a queſtion or two in a negative ſenſe. *Hath this been in your days, or in the days of your fathers?* That is, it hath not been. *Who can ſay, I have made my heart clean? Who may ſtand in thy ſight, when thou art angry?* that is, none. Joel 1. 2. Prov. 20. 9. Pſal. 76. 7.

The word [*report*] is Originally [*hearing:*] *Who hath believed our hearing?* By *hearing* or *report*, is not meant what we Prophets or Apoſtles have heard from God; but who hath believed that which the people have had a full hearing of from us? By hearing is meant the Apoſtles preaching which the Jews heard, the matter of their hearing; the word *hearing* being often put by an Hebraiſm for a fame, rumor, or report of a thing: As, *I will ſet a ſign to the Iſles afar off that have not heard my fame*; it is word for word, *that have not heard my hearing*. So in *Obadiah*, *We have heard a rumor from the Lord*; in the Original it is, *We have heard an hearing from the Lord*. So in *Matthew*, *---his fame went through all Syria*; it is to the words, *his hearing went, &c.* Iſa. 66. 19. Obad. 1. ἀκοὴν ἠ ἀκοὴ ἀπὸ κυρίου. Mat. 4. 24.

our report] that is, the report of us Prophets, and in Chriſts time, of us Apoſtles. The report of the Prophets and the Apoſtles concerning Chriſt, is one and the ſame doctrine for the thing, though differing in the time.

To whom doth the Prophet make this complaint? to the people, or to the Lord? *Queſt.*

Answ. κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν. Joh. 12. 38. Rom. 10 16.

It is to the Lord a complaint of the unbelief of the people. He turns his speech to the Lord, and saith, *Lord, who hath believed our report?* The Hebrew hath not the word *Lord* in it, but the Greek Bible hath it. *John*, and *Paul* to the *Romans* quoting this very place, so deliver it, and put in this word Lord; *Lord, who hath believed our report?*

To whom is the arm of the Lord revealed?] Revealed, is as much as opened, or made bare and naked, that is, plainly and cleerly acknowledged and embraced. By the arm of the Lord, many understand Jesus Christ to be meant, taking upon him our flesh, and in our flesh doing mighty works and miracles, because we do great things with our arms. *The Lord hath made bare his holy arm in the eys of all the nation*. That, and such Scriptures of Gods arm, they apply to Christ. If the Spirit of God be called the finger of God, they judg in like manner Christ is rightly called the arm of God. By arm of God, the best way here is to take it as meant thus; To whom doth the Lord, as by his mighty powerful arm, effectually reveal his Gospel, so as they believe it and receive it? Who receives the Gospel and report of Christ in the power thereof, so as faith is wrought in them to embrace it? It is a phrase taken from the Jews and Eastern people, whose garments were made with wide and broad sleeves; so as when they put forth their arm earnestly to work or act about any thing, their sleeves drew upward towards the elbow, and the arm was made bare. The more the arm was put out,

Isa. 52. 10.

Matth. 12.

out, the more the ſleeve drew up, and the arm was made further naked. Making bare or revealing Gods arm here, is the effectual working of Gods Spirit by the Goſpel, to receive it and believe it. But to how few of the Jews ſhall Chriſt be made known with efficacie, that the Goſpel preached ſhall prove to them the power and vertue of God to ſalvation? He is revealed to many with the Preachers voice in their ears; but to whom is he revealed with the arm of Gods ſingular grace, to ſanctifie and work faith in their hearts?

Having done with the Explication, the firſt Concluſion we ſhall take up, is this:

Fewneſs of Believers in the Goſpel of Chriſt, hath in all ages turned Preachers into Complainers. Doctr. 1.

It was long ſince foretold, and is daily fulfilled, that the Goſpel of Chriſt would be embraced of very few. 'Tis the lot of the Goſpel and the Miniſters of Chriſt, though there be much teaching, yet there will be little believing and receiving. Here we have the complaints of *Iſaiah*; which though it were true of his time, that there will but a few faithful and holy ones be found free from Idolatry, whom the Lord will preſerve: *Gleaning grapes ſhall be left as the ſhaking of an Olive tree, two or three berries in the top of the uttermoſt boughs, four or five in the outmoſt fruitful branches thereof, ſaith the Lord God of Iſrael.* Yet withall this complaint it is taken up for Apoſtles and Evangeliſts even in Chriſts time: He prophetically complains for them the very Diſciples of Chriſt: Iſa. 17. 6.

yea,

yea, and Christ himself in a sort said, *Who hath believed our report?* He and his Disciples were in the same tune, as *Isaiah* long before predicted and set down. Indeed many flock'd to Christ, but few received him: They press'd and throng'd him, that there was no room to come to him; yet his word had no room in their hearts, when it filled their ears, and they filled the place to hear it.

Luk. 8. 45.

Many inducements there were to draw the Jews to accept of Jesus Christ and his message.

1. The newness of it. We love new things, specially if there be any colour and appearance of good: But we oft-times take new things as unquestionably good.

2. The plainness of his doctrine; He spake as they were able to hear it.

Mar. 4 33.

3. The convincing power of it; *Never man spake like this man.* Their confession and admiration, is their confusion and condemnation.

Joh. 7. 46.

4. The admirable evidence of Types and Prophecies all meeting in him, and proved out of their Law.

Joh. 3. 14, 15.

5. The sweetness and easiness of the way to the Kingdom of Heaven might have been thought to be alluring and attractive, strawed with comforts, promises, reconciliation, and all the sweet veins of mercy opened. *Ye will not come unto me, that you might have life. I am come, that they might have life*, said our Saviour, *and that they might have it more abundantly.*

Mat. 11. 28. 29, 30. Joh. 5. 40. Joh. 10 10.

6. His being their own Countriman, a Jew, and pouring out like a flood his blessed salvation to his

own people, and to them before any others, might have bespoke their forwardness to have welcomed him: Yet *he came unto his own, and his own received him not.* Joh. 1.

7. His gracious practice and life, which might set off his preaching the better; working miracles, doing good, healing all that were oppressed of the Devil. But what was the issue of all this? His own people received him not. There were some few said, *This is the Prophet that should come into the world; surely he is the Son of God.* But the most said scorningly, *He is but the Carpenters son*; others blasphemously, *He hath a Devil, and is mad, why hear ye him?* What an hellish report do they make of this heavenly Reporter? Take these two things, Christs words, Christ miracles, and you shall see them exploded. For his word, wch was the word of his Father, he himself saith complaining, *Ye have not his word abiding in you; for whom he hath sent,* (that is, the Father) *him ye believe not.* And for his miracles, though he had done so many before and among them, yet they believed not on him. What *Isaiah* foretold thus, was fully fulfilled in Christs time, and after Christs time, through the miserable reign and monarchy of natural corruption; and unbelief doth and will reign to the end of the world, that many will be called and few chosen: The gate of heaven will still be strait and few to enter in thereat; and make it strait by multitudes to hell, though it be a large and broad way to destruction in its own nature; for all men have not faith, yea very few of all. Act. 10. 38. Joh. 8 41. Joh 10. 20. Joh 5. 38. Joh. 12 37. Mat 7. 13. 2 Thess. 3. 1.

But

Obj. But it may ſeem, as ſome think, to be excuſable, and men not to be blamed, becauſe it comes to paſs by a deſign of God, who will have it ſo. Therefore they could not believe, ſaith the Holy Ghoſt, becauſe *Iſaiah* ſaith, *He hath blinded their eyes, &c.* And this is done, that it might be fulfilled which he ſpake, *Lord, who hath believed our report?*

Anſw. As if God muſt needs be rigorous, that *Iſaiah* might be a true Prophet. This is a wretched and wicked deduction that ſome would, that the *Iews* in not believing might ſeem to do well, and were without fault; for in not obeying the Scriptures, and remaining unbelievers, they did juſtifie God, and made true what he had ſaid by his Prophet; and if they had not been unbelievers, Gods word had not been true, the Prophet had ſpoken falſe, the Bible had not been true, as they argue.

2. Particularly to anſwer this cavil: This is a wicked and curſed concluſion; for the Prophets foretelling was not a cauſe of their unbelief, but their unbelief was a juſtifying of what he foretold, and proving it to be true. As an Aſtronomers foretelling of an Eccliſe, is not the cauſe of the Eccliſe; but when it falls out, it juſtifies the truth of his foretelling: His words do make no alterations in the Heavens; but the alteration in the Heavens juſtifies the truth of his ſpeeches. So the Prophets foretelling makes no alteration in their hearts; but the unbelief of their hearts juſtifies his words.

3. Whereas it is ſaid, *This came to paſs, that it might be fulfilled which he had ſpoken*: Here, that

that it might be fulfilled, doth not signifie the final cause, but the event and consequent, and that which fell out upon it. The word [*that*] doth not always import the intended end, but the event of a thing; as if we say, This man went into the water *that* he might be drowned. His drowning was not intended by him as his end, for his end was to wade, or swim, or wash himself. It was an occasion, but not a cause, drowning followed upon it, but was not intended. Thus often the word *that* is used in Scripture, not causally, but consequentially. *Let your light so shine before men, that they may see your good works*, &c. Matth. 5. 16. We are not to do our good works for this, as our end, that *men may see them*, that we are forbidden; but there is this good event of it, men will see them, and thereby take occasion to glorifie God, which should be the main end. Matth. 6. 1. So our Saviour saith, *I send unto you Prophets, and wise men, and you shall slay them, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias.* Matth 23. 34, 35. Now none will judg, the Jews, Priests, Pharisees were so mad as to murder the Prophets with this intention, and for this end, that they might bring the guilt of the blood upon them of all the holy ones were slain upon the earth, but the Lord saith, this would be the consequent and event of it: It would follow upon such actions of theirs, that they should be such guilty ones.

4. Lastly, In that it is said of God, he hath *blinded their eyes*, and therefore they could not

beleeve, it doth not follow, that they were oppressed with the will and purpose of God, and that it could be no otherwise; To this we say, they could not, because they would not. They were oppressed with the purpose of their own habitual hardness, corruption, and wilful unbeleef. The things God foretels and determines put no force upon any mans heart and will, his destruction is still of himself; it lets every man be left free in the acts of his understanding and will, as if there were no decree at all. Hereupon our Saviour charges it upon their own hearts, *ye will not come unto me that ye might have life.* They could not, in Scripture is often meant, they would not: Though it be said, he hath *blinded their eyes*, yet it is made their own wilful act. *their eyes they have closed lest at any time they should see with their eyes*, &c. *They rejected the counsel of God against themselves.* And further it is said, *They have no cloak for their sin.* Thus in fine, we see Gods fore-knowing leaves men to their own wills and understandings, they act as they would, and when they depart from God, they do it unconstrainedly, *yea, they love to have it so.*

Non posse in Scripturis est non velle. Niz. 4. orat. de Theol. Matth. 13 15. Luk. 9. 30. Acts 28. 27. John 15. 22.

Grounds and reasons to let us see why God did, and still will let it be, that paucity and fewness of Beleevers in Christ, should be a mark of his Kingdom.

1. Man faln; and the lapsed world is faln into a depth and height of unbeleef and natural corruption, whereby we perceive not the things of God and Christ, for they are spiritual, and we naturally

1 Cor. 2.

are

are carnal, and so cannot discern them in their excellency and worthiness. *The wisdom of God is foolishness to us*; and so Prophets and Teachers of the word are by most of the world judged to bring foolish things, and who will be willing to beleeve fools, when he judges them such.

2. In this place after is mentioned, the corner or the Corner-Stone, the Jews stumbled at, and that is Christs base, low estate, mean, humble appearance. Jews and Gentiles are alike in this; naturally the heart of man is proud, and looks after great things, poor and low persons and things, are below our thoughts, and freez our affections. Builders refuse the base and meanly appearing stone, as not fit for the building. It is Christs Cross, afflictions, meanness, the Jews stumbled at. They could see nothing but a Carpenters Son, but had they known him to be the Son of God, a King, and Lord, he should have had more followers, they *would not have crucified the Lord of glory*. Still to this day, even to us as well as to Jews, carthen vessels makes the treasure less acceptable; Mortification, Affliction, doctrines of suspending the soul from worldly pomp and pleasures, by humility and self-denial, those are vails to hide the glory of Christ, and scares multitudes from beleeving in him. The world would have a worldly Gospel, or none. 1 Cor. 2, 8.

3. The way of Satans Kingdom and Christs must have no agreement, but in disagreeings and contrarieties. His way is broad, and many walk in it: Christs then in all reason must be narrow, and few walk that way.

4. The faithful Prophets reward is a great reward, and Christ will have them come to it, as he himself came to his Glory, by being tried and tired with many oppositions, few applauders, many temptations and difficulties: This make their recompence the sweeter, their faithfulness the acceptabler, their obedience the uprighter, when they serve God in midst of all crosses and discouragements. Christ was used thus, and he will train up his Servants to walk the same way. It is enough for the Servant that he be used no worse then his Master.

1 Pet. 3. 20. 2 Pet. 2. 5. 5. The holy Ministry of the Gospel must answer the Types went before, who shadowed out the nature of their calling, to bring men to the Kingdom of Heaven. *Noah*, a preacher of righteousness, for all his preaching of repentance, and beleeving in God, out of the whole world drew but seven persons beside himself, to fear the Lords threatnings, and beleeve his word. *Moses* had none but *Joshua* and *Caleb* of the many hundred thousands who came out of *Egypt*, that beleeved and trusted in the Lord, and entred into *Canaan*.

6. God can get himself glory enough by a few that shall be saved, and he can give his glory enough, though they be but a few. Fewness diminishes nothing the glory of the saved, and God gets the glory of his Justice in the multitude of punishing unbeleevers.

1 Pet. 2. 7. The Lord in his Justice suffers the fewness of beleevers to be a snare, and a stumbling block to wicked men.

This

This gives matter of humiliation and bewailing, not only for the small access and little number of beleevers in Christ in days of the Apostles, but that we in our days see so little fruit of all the the preaching, and hearing of the Word of life. Though the spreadings of Gospel-grace and light be large, yet the way to Heaven is strait, and few their be that walk in it. Preachers in our daies after they have followed the first office of Teachers and Proclaimers of the *acceptable year of the Lord*, have reason to take up the second office of Complainers, crying, *Lord, who hath beleeved our report?* Surely they are very few, even like the grass that grows on the house top, wherewith the mower filleth not his hand, nor he that bindeth up sheaves his bosom. And with *Micah*, to say, *Woe is me, for I am as when they have gathered the Summers fruits, as the Grapes gleanings of the vintage: There is no cluster to eat, my soul desired the first ripe fruit.* Do we not see that Hell hath an Harvest, when Heaven like a Begger hath but a few gleanings? Would to God we could get good gleanings, that when Satan and the World are throng in harvest-work of reaping many souls, the Lord would make it fall out as with *Boaz* servant to *Ruth*, that handfuls of corn may be let fall on purpose that we may gather them up, that souls may slip out of the snares of Satan, and be recovered out of the power of darkness and unbeleef. Did it cause a complaint, that in some three years and an half, the time that Christ preached, so few beleeved his report.

Use.

Psal. 119 6,7.

Mic. 7.1.

Ruth 2.16.

part, how should we then be humbled Ministers and people, that somewhere the Ministers have been plowing upon the Rock of stony and unbeleeving hearted hearers seven, ten, some twenty years, and Jesus Christ by their ministry has been calling at their doors so long, will you not be made clean? when shall it once be? and yet they are settled upon the Lees and Dregs of unbeleef and presumption.

See we how some branches in this matter, are loaden with matter for humiliation.

1. If a few beleeve the report of Christ what cursed blindness then is the world under, that will not beleeve the Prophets, who said, *he was the desire of all Nations*? Ignorant and carnal hearts can see nothing desirable in him. They had rather have an handfull of worldly vanities, then an heartful of Christ and his heavenly grace. The Church said, *he is white and ruddy, the chiefest of ten thousand.* How is Jesus Christ now commonly looked upon in the earth, as the worst and last, yea least of ten thousand? Should we not be humbled that there are such sinful eyes, and so few Saints eyes, to see, and admire, to admire and run on him with imbraces? The Angels, at Christs birth said, the tidings of Christ was *tidings of great joy to all people.* O be humbled for this, the fewness of beleevers in the world goes about to make the very Angels liars. How few are they that rejoice in Christ Jesus, and count tidings of Grace and Salvation good tidings? If Ministers brought worldly good tidings, they should be more welcome

come Messengers. The Apostle hath told us, *This is worthy of all acceptation, that Jesus Christ came into the world to save sinners*, &c. And yet woe to us, with the greatest part he is counted worthy of no acceptation at all, but is shut out by unbeleef and earthinesse. God himself proclaimed from Heaven, *This is my beloved Son in whom I am well pleased.* Yet O full matter of humiliation and blushing, the Lords proclamation is not regarded! a proclamation for poor debtors is more welcome then a proclamation of salvation for poor sinners. As if it pleased us the less, because it pleases God the more. This is the condemnation, and certainly it should be the humiliation. 1 Tim. 1. Matth. 3.

2. There is matter of humbling for that in not receiving the Gospel, we go about to humble Christ now that he is exalted, and his days of humbling are done. We cannot reach to crucifie Christ, but when we entertain the wisdom of the world better then the Gospel, we go about to vilifie, to foolifie, to crucifie the wisdom of Christ. When we stand out against the Word, and Proffers of salvation, we go about to crucifie Christ, and humble him to the state of a liar. He that beleeveth not the record that God hath given of his Son, goes about to make God a liar, and Christ a liar too. Should we not be humbled for giving the lye to Christ, the truth of the Father? 1 John 5.

3. Few receiving the report of Christ, O how many in the mean time imbrace fleshly lusts, for Satan? Our bosom is never empty; if our Saviour lye not there, the Serpent rests there. Jesus not

not matter of humbling, that the Tabernacles of robbers prosper, that the ways to eternal darkness should be wide and many walk in them, that hell should inlarge it self, and death crie gains and advantage? If Christ have but the gleanings, one of a Family and two of a Tribe; O cursed Harvest! it is the Worlds and Satans. If multitudes throng not after Christ, whether go they? Few imbrace the blessed truth, how many are they are drowned in errors? There is a very smal number follow Christ, it is dreadful to think whither go the rest. Be humbled for that I shall say, there be but two extream points, life and death; They that imbrace not Christ in the Gospel, so continuing, they all prove the subjects of indignation, wrath and death, for there is no salvation in any other.

Acts 4.

Is not this to be bewailed with red and bloody tears, that vanity, world, sin, fancy, errors, lyes, should carry away so many souls from Christ, the fountain of life? He has no eyes that sees not, and he is not worthy of eyes that moistens them not, in bewailing that that the Devil daily prevails to make multitudes of filthy Dreamers, receiving lyes, and treasuring up his wildest vanities with the contempt of the Gospel and Ordinances of Christ, as very poor and low things. That saying will be made true on such in the last day, which many rush towards in this day, *They that wait upon lying vanities forsake their own mercies.* Slight the Gospel of Christ, and chuse where you will, you chuse a lying vanity.

Jonah 2 8.

Be

Be exhorted to perform one part of charity towards the Miniſters of the Goſpel; that is, to pitty them and pray for them; for they are wearied with offering ſalvation, and few will know that joyful ſound. They, I aſſure you, have one of the moſt pittiful Callings in the world: Every one envies them, I would ſome would pitty them! It is an high Calling one way, for they are the Ambaſſadors of Chriſt; and this is to be counted as good as any Title in the world that you will draw from riches and honor; they need not envy the Ambaſſadors of Kings and Princes: And yet it is low enough another way, and lower then any office upon earth, in reſpect of the diſcomforts, contempts, diſappointments, unſucceſsfulneſs they meet withal, and the gathering in of few ſouls to believe their high and heavenly report. Could they give a certain report and tidings of the ſettlement of good things for this world, for the Kingdoms of the earth, they ſhould have more fervencie and frequencie of hearers. Could the Miniſters bring a ſure report to men, of *Englands* great ſucceſſes, of all enemies made friends, free trading by Sea, full and fair trading by Land; for one to receive the other report, they ſhould have an hundred ears, and hearts full of affections to entertain this: Yet we tell better news, and are received worſe. We tell that Chriſt hath deſtroyed Satan by ſea, air, land; that God is in Chriſt reconciling the world unto himſelf, not imputing to them their treſpaſſes; that God hath committed to us the miniſtery of reconciliation, and

Uſe 2.

Heb. 2.
2 Cor. 5.

yet we are fain to complain, *Who hath believed our report?* Oh pitty us more, unleſs you will tell us you do not pitty your ſouls!

Gen. 26. 12. When *Iſaac* ſowed in *Gerar*, he reaped an hundred fold. Every husbandman can tell us he reaps more then ſevenfold for what he ſows: But who can tell us that we reap twofold? Who can let us ſee our ſeed grows up ſingle as it is ſown? What becomes of our ſeed, the incorruptible ſeed of the Word? Do not mens negligence and unbelief let it rot under the clods of their earthly hearts? Of four ſorts of grounds we ſow upon, but one thrives and brings forth fruit abundantly. This is able to break an Husbandmans heart. Where is your pitty, your prayer, your care for us? Who heartily and compaſſionately prays, that God would ſpeed the Goſpels plough better? There are very many earneſt to call themſelves to be Preachers; I wiſh they would conſider, here is the moſt ſpending of ſtrength in vain, and matter of mourning after preaching, and that for the beſt Preacher that ever was, next to JESUS CHRIST.

2 Cor. 12. 20, 21.

Gen. 23. 3, 4, 5, 6, &c. *Abraham* did offer money, and pay it for a burying place for his wife. Surely, Brethren, many a time we have a burying place for our Sermons of free-coſt: Many hearers are the burying place; in them the Covenant of Grace, the Tenders of Chriſt are buried; they are the graves where his blood, faith, doctrine of repentance are hid and covered out of ſight. The Word of life is laid in a grave of Death; the Hearers are our Sextons, the graves

graves are their own earthly and carnal hearts, and they roll the grave-ſtone of cuſtom in ſin and preſumption over it, and keep the Word down, that it may have no reſurrection. Do you not pitty them that have lived in marriage twenty years, and have always a miſcarrying womb, and dry breaſts? Then think of faithful Preachers, whoſe wombs much miſcarry, and that a long time, and few are born to ſuck their ſpiritual breaſts. If you knew the worth of your ſouls, and the weight of their calling, you would turn your envy into pitty, and pray for them with all manner of ſupplication, that they may make known the myſterie of the Goſpel more ſucceſsfully. If you would pray more, there might be proſpering, and a better report given of the receiving this report of Chriſt. Eph. 6. 19.

Yet there is comfort for the ſervants of Chriſt, though few receive their report; and they need not walk with weary hearts, hanging down hands and feeble knees, becauſe of this. If they be faithful, God will recompence them according to the faithfulneſs of their hearts and labors, and not according to their ſucceſs, and the ſpeeding of the Word. *Uſe* 3.

1. Hereupon let the Servants of Chriſt be faithful in exhorting, inviting, threatening, promiſing; and though their labors ſucceed not to their deſires and intentions, yet they ſhall be accepted of the Lord, and get a ſaving reward even for thoſe that periſh. Miniſters ſhall be a ſweet ſavour to God, even in thoſe that periſh in their ſins, and to whom the Word is *a ſavour of death unto* 2 Cor. 2.

unto death. Let us do our endeavours, and we ſhall have a good reward for our labour in the Lord, for them that believed not the report and are damned, as well as for them that believed and are ſaved. Though contempt of the Goſpel be loſs to ſinners, yet it ſhall not be loſs, but gains to Gods faithful Watchmen, whether the people hear, or whether they forbear: For perſwaſion is in the power of the hearers, and not of the ſpeakers: The moſt excellent exerciſe of Oratory hath oft been diſappointed of perſwaſion and attraction. Though *Iſrael* be not gathered, and we ſeem to have ſpent our ſtrength for nought and in vain, yet ſurely our judgment is with the Lord, and our work with our God. A Blackmore hires the Bath to go and waſh him; he goes in black, he comes out as black, and is not waſhed white; and yet the Maſter of the Bath is as well paid for him, as the reſt of the moſt white-skinned waſhers.

See of this excellently in *Peluſ. lib.* 4. *Olymp. ep.* 205.

Iſa. 49. 4.

Greg.

2. They may comfort themſelves in this; that it hath been the lot of the beſt Prophets and Apoſtles, whoſe will and work was accepted of God, though their hearers were of uncircumciſed hearts and ears. Are our Preachers better then Prophets and Apoſtles, who when they offered the people the bread of life, they were ſome of them rewarded with ſtones unto death, and divers of them were forced to ſhake the duſt of their feet upon and againſt them. The Lord accepts the holy will and work, and that he will reckon for, though the Flock ſcorn and refuſe the Shepherd. God uſes his Miniſters now no worſe, then his dear ſervants in all ages.

3. Even

3. Even in the not ſpeeding of labours in hearts and lives of people, or the catching of very few fiſh in the Goſpels net, we are partners with Chriſt, who ſpake as never man ſpake, and yet how few believed? It is good to be like unto Chriſt, though in all contempt. Such may rejoice that the Servants are uſed no worſe, nay not ſo ill, as their moſt glorious Lord and Maſter. Some of his Apoſtles might gain more ſouls at one Sermon, then Chriſt did in his whole life by all his preaching. We find *Peter* prevailing, through Gods bleſſing, to the winning of three thouſand ſouls at one Sermon: We do not read of ſuch a number converted by Chriſt with all his Sermons and miracles. I know Chriſts report was received of few; and Chriſt will pitty his holy meſſengers, when he finds them, that, even as he was, ſo are they in this world. Yet I wonder at a worthy and holy Divine of ours of prime note, that ſaith, Chriſt converted no more in his whole life then ſixſcore: I marvel what is his ground, or way of accounting. However here is the hopes of faithful ones; Chriſt pitties them, having been in the like caſe; and there may be much ſeed ſprouting ſecretly they know not of. They may ſow, and others reap that which they ſowed; and yet both ſowers and reapers rejoice together in the great day of Heavens harveſt-ſhouting.

Act. 2. 41.

Mr. *Greenham* laſt Edit. 820, & 836.

And to whom is the arm of the Lord revealed?]

1. Theſe words ſuffer divers diſcourſes about nature of the phraſe, and application of it, we will chooſe the fitteſt of them. By the *arm of the Lord,*

Weſthemer. in phraſib. div. Script. Iſa. 51.

Lord, ſome take Chriſt to be meant; as if this were a very name given to him, *The arm and power of the Lord.* Thus many of the Antients will needs have it.

2. Others take it thus; that the Jews as in the next verſe, could ſee nothing but baſeneſs, weakneſs, infirmity in Chriſt and his Croſs, they could not ſee the power and arm of God going along with him in infinite wiſdom and might to work miracles, and raiſe the dead.

Non relativè cum Muſculo, de Chriſto; ſed interrogativè de hominibus alia incredulis. Tarnov. in Iſa. cap. 53.

3. That is a ſingular way one takes, to fit theſe words, ſo as they ſhall be continued with thoſe that follow, not by way of queſtion, but by plain and poſitive affirmation thus knit to the next words: *And upon whom the arm of the Lord ſhall be revealed, he ſhall grow up before him as a tender plant, &c.* That is, Chriſt, upon whom the power of God ſhall be manifeſted, he ſhall grow up.

Marlorat. in loc.

4. But the moſt ſimple and plain way I take to be this; though many hear the report of Chriſt by the preaching of the Goſpel, yet few are they that have it revealed ſo, as by the arm and power of God it is inwardly and effectually made known to them to receive it and believe it. Many hear the Goſpel as a report of Chriſt, but not as the power of Chriſt, to bring them to yield to it, and embrace it. By the arm of God revealed, is intended the ſetting out the Spirit of grace accompanying the Goſpel, with a ſtrong and powerful work to work belief in it. This renders the cauſe why ſo few receive the Word of Chriſt, becauſe they receive it in their own ſtrength, and arm of their

their own ſpirit, and have it not in the arm and power of Gods grace. The point will be this:

Faith in the Goſpel is the gift and work of God. Doctr.

There is an arm and power of grace goes to the receiving and believing of the doctrine of grace. For, what is meant by the arm of God, but the power, might, and vertue of God? There are two things in the preaching of the Goſpel; the outward ſound or report of it, that reaches to all that have ears, where it is ſent: *Have the people not heard? yes verily, their ſound*, that is, of Apoſtles preaching, *went into all the earth, and their words unto the ends of the world.* But there is an inward part, the power and efficacie of the Spirit of God, to work faith in them that hear it; and that is not as common as the report, but only goes to Gods elect and called ones. *It is given to you to know the myſteries of the kingdom of heaven, but to them it is not given.* The Apoſtle tels us, *All men have not faith. No man*, ſaith Chriſt, *can come to me, except the Father which ſent me draw him.* The Lords drawing, is by putting forth the arm of his grace to apprehend us, and that creates in us an arm of faith to apprehend him. *I follow after*, ſaith the Apoſtle, *if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus.* This diſtinction I find in Scripture, and may the more boldly make uſe of it. *For our Goſpel*, ſaith *Paul, came not to you in word only, but alſo in power.* And if we would know in what power, there is added, *and in the Holy Ghoſt.* It is the power of the Holy Ghoſt that makes the Word powerful, that whets it

Quaſi novum eſſet, brachium pro robore & poteſtate, Hebraei poni. Heinſ. in Ariſt. ſac. cap 31. Rom. 10. 18.

Mat. 13. 11. 2 Theſſ. 3. Joh. 6 44.

Phil. 3. 12.

1 Theſſ. 1. 5.

it and sets an edg upon it, that it enters, cuts, divides the heart and reins. No power of wit in the Preacher, none in the hearer, is a sufficient whetstone to the Word, to make it sharp and keen to seise upon the soul, but only the power of God and strength of the Spirit.

Quest. It may be made a question; When the word of Christ comes with power, is it always received and prevailing?

Answ. I judg not. But then we distinguish of power: For the word of Christ is sometimes accompanied only with an evidence, cleerness, and power of convincing. And then, though it come with that power that the hearers are struck into silence and admiration, forced inwardly, and it may be outwardly too to acknowledg the verity and majesty of it, yet it may be only to convincing, and go no further, and they may with pride, hardness and lusts of their malicious hearts choke their convictions, and not believe, or yield to it. Thus I doubt not but the word of God comes with a power of light, with an arm of evidence and conviction to very Reprobates sometimes, and yet without a power of life. This is an heavy case, and to be laid sadly to heart. Do you not think it came with power to Scribes and Pharisees? and yet they lay down in their stiff-heartedness, and their great stomachs would not yield to receive it. Their understandings affirmed; their wills denied. What mean else those words in *Luke*? *They were astonished at his doctrine, for his word was with power*; that is, with a power and majesty that convinced them into

Luk. 4. 32.

into ſilence, but not with a power that converted them to grace. Our Saviour ſpeaks with ſuch a power of reaſoning, as *no man was able to anſwer him a word, nor duſt any man, from that day forth, ask him any more queſtions:* Yet none can ſay here was a power of converting, but they detained the word, or kept the word priſoner in unrighteouſneſs. They that were once enlightned may fall away; power of corruption may reſiſt and repel the power of light and conviction, but it cannot repel the power of life and converſion.

Matth. 22. 46.

ἐν ἀδικίᾳ κατέχοντων. Rom. 1. 18.

That faith is a work of Gods mighty arm and his gift, let theſe evince;

1. It is a fruit of the Spirit of God, and not of the ſpirit of man; and every ſpiritual fruit is a ſupernatural gift and work of Gods grace. The moſt excellent wits, the admirableſt natural capacities, the beſt diſpoſitions are as much ſtrangers to Faith by nature, or any thing they can do, as the moſt dull, mean, and unlearned perſons. The Spirit of man is naturally ſtuffed with unbeleef; God and his word are ſtrangers to our hearts, till the Spirit of God open the way for acquaintance; even open the word that we may underſtand it, and open our hearts to entertain it. That of *Lydia* will give us the quality of all our hearts, *whoſe heart the Lord opened, that ſhe attended,* &c. Naturally all our hearts are lockt up, or as the Apoſtle, are *ſhut up under unbeleef*, till the Lord open them. God onely has the heart-key, to open; we have indeed an heart-key to lock, but none to open. In the ſame

Acts 16. 14.

company there might be divers of as good capacity as *Lydia* naturally, and by rules of institution, and yet they went home with locked up hearts, because the Lord by his arm of grace did not turn his key in them, as he did in *Lydia's* heart. *The Spirit blows where it lists.*

Ad fidem rectam & Catholicam scimus pertinere, gratiam Dei ad singulos alios dari. Synod. Dordr ex Augus.

2. The Disciples pray after they had faith, *Lord increase our faith.* One that is a believer cannot without the blessing of God add unto the faith he has already, much less can man with his best arm work faith where it is not, even gracious hearers cannot open their hearts again, that have before hand been opened by grace, to receive more grace, unless the Spirit of God do afresh work in them. It is not onely wicked men must pray God would make a Sermon profitable to them, but even the most holy Saint must do so too, and say with *David*, *Lord open mine eyes, that I may behold wondrous things out of thy Law*; The opened eye must pray for a new opening of the eye, to see better and clearlier, *In vain*, saith *Seneca* of his Stoical perfect man, *do we beg that of God which we may have of our selves*; but he spake vainly then, as judging nature to be a perfect Store-house of good things, if we did but make right use of it.

Psal. 119. 18.

Seneca.

Use. 1. Doth the arm and power of God go to the working of faith? 1. Here will fall all those strange doctrines, and curtains hung up to darken the grace of God in converting, and working faith in the soul of man. There is a vain device by some to say, that there is an universal grace of equal help given

given to all, and that Gods grace is alike offered to all: But this is a vanity in Christs Divinity, and the Gospels, which tells us, *The Spirit as the wind blows where it lists.* The Apostle *Judas* in an holy admiration asks the question, *Lord, how is it that thou wilt manifest thy self unto us, and not unto the world.* John 14. 22.

There is another device to weaken this arm of Gods powerful grace, the affirming that the work of grace is nothing but an outward voyce of moral swasion, and exhorting by arguments, which a man may resist and cast off. This is to make it a childes weak arm, and not Gods strong arm. *Austin* saith, *Deo volenti salvum facere, nullum hominis resistere arbitrium.* De correp. & grat.

It is not onely a word of the mouth of God, but it is a work of the arm of God; he doth not onely speak with his mouth, but he speaks with a strong hand, he takes hold on the soul and draws it. Isa. 8. 11.

If they could not rest a club out of *Hercules* his hand, if he had a mind to hold it, shall we be able to rest our souls out of Gods hand, when he has a mind to keep them fast? This is his promise and his purpose, *I will write my law in their inward parts, I will cause them to walk in my Statutes.* Shall we be able to hinder Gods arm in writing, or working? Doth he do all things to our pleasure, or to his own pleasure? Gods purposes are to no purpose, if we can make them void when we please. The very spiritually dead, or corporally dead cannot resist, to make of none effect the voyce of God, when he is pleased to give out a voyce unto life.

Even in the hearts of wicked men still so remaining

ing, God comes sometimes powering and over powering them into some particular act, though he go not on to an universal and real change; as in the heart of *Saul*, making his steel and marble relent and give again. *David* found him in the Cave of *Engedi*, coming in to him, and he knew it not, he cut off his skirt, and after went out to him and spoke, till *Saul* wept, and acknowledged *David* was *more righteous then he*: God could have done more if he pleased, the heart of *Saul*, though that was an heart of hardest metral, he could have compleatly conquered if he pleased.

1 Sam. 24. 16, 17, &c.

3: Here comes in all that Socinian stuff to be cast out by this arme of God, which makes all the help God gives us to Sanctification and Faith, to be no more but an outward subsidy and help, a meer revelation to, and enlightning of the mind, where our own Free-will and Understanding must open the door and let in, or shut and keep out at its pleasure: But what shall the grace of God do mean time, but beg in *formâ pauperis*, though it be in you that will, and you that run, yet give some short allowance to Gods mercies, to do a little. *Paul* was not of the perswasion of *Socinus*, who saith, *It is God that worketh in you to will and to do, of his own good pleasure. In you*, therefore not an outward help; *to will and to do*, may not to think a good thought; for we have no sufficiency to the thought of any spiritual good without him. Now if we give Gods grace the power of thought, will, deed, all

Colligi potest verum auxilium id esse, quod externum appellavimus. Socin. in prælect. Theolog. cap. 3.

Phil. 2. 13.

2 Cor. 3. 5.

all the reſt is ours, and what is that but not ſo much as a thought of good, a childs griſtly arm, and an arm under a conſumpt on worn to nothing. When we make our ſtrength all, we make Gods ſtrength nothing, and ſo turn the ſong againſt God, not unto grace, not unto the arm of grace, but unto mans own arm be the glory.

Uſe. 2. It is fit we try what kind of hearers we are of the Word of God, and whether the Goſpel come to us with the report of the Lord, or with the arm of the Lord: Whether the Word be revealed, or his Arm be revealed.

1. Where the Word is preached effectually to beget faith, *they receive it not as the word of man, but as the word of God.* It ſtrikes the ſoul into an holy reverence and ſubmiſſion unto it, as fearing it, and to be found contrary to it. All the working of ſalvation from beginning to the end is with ſome holy reverence and fear; Right hearers hear the word with trembling; They worſhip and ſerve God with fear; All their ſweet communion with God and Chriſt, when they converſe moſt acceptably, is with reverence and godly fear; All their working out of ſalvation is with holy fear. If the ſoul have not been brought to a ſtate of conſtant fear and dread of God and his Word, it never came as a word of power, as a word with Gods arm to us.

Iſa 65. Pſal. 2. Pſal. 5. 7. Heb. 12. 28. Phil. 2. 12.

2. Where Gods Word comes with a power, it caſts down high and ſtrong things that are againſt it. It brings down the higheſt and pinacle-thoughts of the corrupt and proud heart, and that with

2 Cor. 10. 5.

Pſal. 110. with a willing ſubjection to it; *Thy people ſhall be willing in the day of thy power.* Enquire, if ever you met with ſuch a power of Gods Word as made thoſe ſtout hearts yeeld up your luſts, which have ſtood out againſt an hundred Sermons, and as many wakenings and ſtirrings of your ſpirits. Has the word at any time made you ſhake off fleſh and blood, and not conſult with them, ſilenced and non-pluſt all their reaſons? Have you been brought to ſay, by the power of the word, to your dear luſts we know you not? Away from me ye wicked, I will keep the commandements of my God. When the word of the Lord out-reaſons your reaſon, profits, pleaſures, and ſilences your hearts, then it is the word of the Lord with the arm of the Lord. But when a man hears the Word, and is the ſame that ever he was, his heart in the old poſture, fleſh and blood are the onely prevailing advocates with him, and he dare do that, which *Paul* durſt not, be diſobedient to the heavenly viſion, as yet the arm of the Lord is not revealed unto him.

3. Then is the word of God revealed with power, when the heart is reconciled and ſtrikes into friendſhip with the word. Naturally our corruption works much in an enmity and hatred to the word, we hate it, it never ſpeaks good to our luſts. An unſanctified heart wiſhes ſo his luſts might be, that no commandments, or word of God might be. He hates him that reproves in the gate. But when as an arm it is revealed to us, it takes the very enmity of our ſouls by the neck, and ſlays it, and

and the ſoul falls into dear love with the word, and the more pure the word of God is, the more preſſing and pinching to our impure corruptions, the more we love it; then hath the word come in power with a witneſs. *Thy word is very pure, therefore thy ſervant loveth it.* If the arm of the Lord be not revealed, a naughty heart doth as bad as ſay, becauſe thy word is very pure, therefore I cannot indure it, I cannot love it. Pſal. 119. 140.

4. Godeward is then revealed with his arm, when it effects a ſpiritually real change in the ſoul's of thoſe ſinners, to whom it comes. An arm is for working and acting, and Gods arm the ſtrongeſt, works the mightieſt. When the Goſpel came with power to the *Theſſalonians*, they became followers of the Lord and of *Paul*, they were examples to beleevers, they were turned from Idols to God, they waited for Chriſt from heaven. Where the arm of God is revealed, the works of that arm will be manifeſted, for it is not idle, or an unactive arm. It changes, renews the powers of the ſoul. It has writing work, it writes the law in the heart. It has planting work, leaves the ſpoken word, as an engraffed word. It has ſanctifying and changing work, makes the manners of a man of another manner: leaves a print upon the Underſtanding, Will, Affections, Conſcience, Memory, Converſation, that one may know the arm of God, by the effectual working of Gods mighty power, working *ſuaviter* and *fortiter*, ſweetly, and yet ſtrongly, drawing the Will, to be very willing in *Pauls* poſture, Lord *what wilt thou have me to do?* 1 Theſ. 1. 5, 6, 7, 8, 9, 10. Jer. 31. 33. Jam. 1. 21. Turning *voluntatem in voluntatem.* Act. 9.

What

Use 3. What are then the people to do when they hear the word, even earneſtly to accompany it with prayer, that it may come unto them, not in the power and skill of the Preacher onely, but with the power and arm of God. Men are to blame that take no thought but onely to ſet their ears to ſuch a mans voyce and words, and think by the meer hearing to do well enough, and ſo defraud themſelves of the power of God, which they ſhould powerfully pray for; elſe the word from a very *Paul* or *Apollos*, the moſt skilful preachers may prove to them but as ſounding braſs or a tinkling Cymbal, for it is Gods arm that gives the power and increaſe. Pray for your preacher that Chriſt may come in with him in the power of the Spirit, and great grace may be upon all, the Lord coming in to make the Teachers able Witneſſes of Chriſt. We owe the inefficacy and words want of power, much to our want of prayer, becauſe we do not ſeriouſly ſet our ſelves to hear by prayer to God, that God would count us worthy of his calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power, his arm going along with the Miniſters mouth.

Luk. 4. 14.

Act. 4. 33.

2 Theſſ. 1. 11.

VERS. 2.

For he ſhall grow up before him as a tender Plant, and as a Root of a dry ground, &c.

THis verſe begins to anſwer the Queſtion, what ſhould be the reaſon of that thin and mean

mean market and ſmall croud about the Goſpel of Chriſt, and his ſpiritual benefits. The right knowledg of things lies in the cauſes, as the ſprings of actions. To know a thing cauſally, is to know it more ſubſtantially and cleerly.

In this verſe, and 3. is rendred the cauſe of the Jews contempt and ſcorning of Chriſt; his poor, low, mean appearance in the world, his Kingdom covered and hid with baſeneſs and lowneſs, his perſon with afflictions and abſence of all viſible beauty by reaſon of his ſufferings. And further it is enlarged in *v.* 4.

Two things are evident in this deſcription of Chriſt.

1. His mean and baſe appearance.
2. His mean or baſe uſage and eſteem.

The firſt is ſet out in three phraſes, all delineating him and his Kingdom with darkeſt ſhadows and dulleſt colours.

1. He grows up as a tender plant.
2. As a root out of a dry ground.
3. He hath no form nor comelineſs.

The ſecond is the uſage and eſteem Jews and unbelievers have of him: When we ſhall ſee him, there is no beauty that we ſhould deſire him, nothing deſirable in him.

For explication of firſt part, to the firſt words, *He ſhall grow up as a tender plant.* This is not to ſet forth the glory of Chriſt, as ſome would have it, thus: That notwithſtanding few believe in him among men, yet before God he ſhall grow up, aſcend and be much eſteemed. No, here is his

humiliation wholly and ſolely to be looked after. *As a tender plant*] The word is *Yoneh*, which ſignifies a Sucker, or one that draws milk as from dugs: Whereupon the Greek Tranſlators render it, *He ſhall grow up as a ſucking Infant*. And they who go this way, diſcourſe much of Chriſts birth by a Virgin, and make her the dry ground. But this word of [ſucking or drawing] is tranſlated to young rods, plants or herbs, and all things which draw and ſuck nouriſhment from the root and earth, and ſo grow up. Hence we call ſmall rods that come out of a root, Suckers, metaphorically. That which follows makes it appear. *As a root out of dry ground:*] which is evidently proper to the ſpringing of a plant, rather then to birth or growth of an infant. *Before him*] It is meant, by ſome, before God; but as fitly applied to be before the Jew and Iſraelite that believes not in him. Before the Jew and unbelieving world Chriſt ſhall be looked at as a poor ſmall rod, and contemptible plant. The beginnings of the Goſpel and his Kingdom at firſt are ſmall and baſe, not regarded or accounted of.

Septuaginta, ὡς παιδίον, ὡς πόαν ζωμένων. Aquila. Druſ. in Frag vet. Interpret. Forer. in Iſa.

Iſa. 11. 1.

As a root out of a dry ground] So is Chriſt elſwhere propheſied of as a rod or branch coming out of a root, out of the ſtem or ſtock of *Jeſſe*. The root of *Jeſſe* had no name or honor then; the family was decayed, it was a dry and lean ground indeed; it did not appear how any glory ſhould come to that family, the glory of *Judea* being as it were cut down, and nothing left but a dry ſtump or ſtock: yet Chriſt ſprung from this dry root and

and ſtock, when it ſeemed in a ſort dry and dead. A root in a dry and deſart ground ſeems to be a poor thing, where there is little fatneſs or moiſture to make the plant thrive and flouriſh. In *Jeremy* ſuch a contemptible plant is called the heath in the deſart, or the bramble in the deſart or heathy ground. The Concluſion out of this dry root, is this: Jer. 17. 6.

Doctr. *The mean and baſe appearance of Chriſt and his Kingdom, hath been, and will be the Worlds great ſtumbling-block.*

Chriſt and the Goſpels low appearance, hath been in all ages the Worlds great hinderance from receiving him. God hath appointed in his wiſe councel, the Kingdom of Chriſt for outwards ſhall appear meanly; and the World in their fooliſh councel think as meanly of it. Unbelievers have always had but dry thoughts of this dry root. This is the oecumenical miſpriſion, to have low apprehenſions of Chriſt and his Goſpel. We will ſhew the entertainment and acceptation accordingly, how it hath been, and is, and how it comes to paſs.

1. The root out of which Chriſt ſprung, was it not ſhewn forth by God as out of a dry ground? Firſt, in that Chriſt did not ſpring from the loins of a *Cæſar*, or womb of a Princeſs: no *Auguſtus*, or *Alexander*, or high Noble blood of the Earth gave denomination to the pedegree; but mean *Joſeph* and low *Mary* carried the name, and that obſcured with poverty, and ſhadowed with meanneſs. Hereupon aroſe thoſe ſcornful queſtions;

Is not this the Carpenters son? Are not his mother, brethren and sisters with us? We know them well enough to be mean enough, and so he that comes of them not to be regarded. Plain *Ioseph* and humble *Mary* were thought on as a dry ground.

2. Look at Christ born as a tender plant, entring the world as humbly as the meanest infant. A Stable is a poor place for his birth; no Royal plants may seem to grow there. Which of the Jews had any thoughts of the glory of *Mary's* Virginity, Angels attendance, Stars appearance, Wise mens homage and adoration coming from the East? The obscurity of the Stable and Parents darkned the Star, and all things else that gave lustre to his birth. And after his birth, would not the rude hand of *Herod* have cut up this tender Plant, as unprofitable and useless to grow in the earth? Little did he see or know, that this tender Plant was he whom the Prophets pointed at as the Branch of Heaven, as the onely Plant of righteousness. How mean and weak did he appear, when this Lord of life did flie for his life into *Egypt* with *Ioseph* and *Mary*? The Jews could see no reason to believe in a fugitive Saviour, a God that seems to flie from his own creatures for safety: Their faith could not see, that out of *Egypt* God would call his Son.

Jer. 23.5. Jer. 33.15. Zach 3.8.

3. His attendants were base and mean to the world, Fishermen, Toll-gatherers and Customers, Publicans and Women. He was graced with few great persons that durst own him: which made the

the Phariſees ſay, *Do any of the Rulers believe in him? But this people who knoweth not the Law are accurſed.* This people! they ſpeak with ſcorn; that is, this rabble and raff of the commoner Plebeians and meaner ſort, that know nothing, they follow him; but they know not the Law, and are accurſed. Joh. 7. 48, 49.

4. His doctrine was againſt all worldly glory and pompous viſibility, againſt the ſplendors and titles of Phariſees and High-Prieſts, teaching to deny the world, and to deny our ſelves. His Kingdom and Courts manners were very unpleaſing to fleſh and blood, to take up a Croſs and follow him. He told of a Kingdom; but the King himſelf ſaid, *The foxes have holes, and bird of the air have nests, but the Son of man hath not where to lay his head.* The doctrine of mortification, patient ſuffering of afflictions, forbearing revenge, and bearing rejoicingly reproaches, meekneſs, humility, paſſing by earthly to purſue heavenly things; theſe to the unbelieving world did, and ſtill do make two ſorts of veils.

1. One veil to cover the ſpiritual good and glory of Chriſts grace and kingdom.

2. Another veil to cover the worldly heart wanting faith, that it cannot ſee ſpiritual excellencies, becauſe there is no more then a carnal eye. For men as men look that the things of Chriſt ſhould be proportioned to their hearts, and not their hearts to the things of Chriſt. 2 Cor. 3. 13, 14.

5. The Lord hath appointed indeed joy, glory, a Crown, a Kingdom with Chriſt; but it is an hidden

hidden joy, a ſecret and ſpiritual glory: The appearance and fulneſs of it for enjoying is not till another world; and that is the grand ſtumbling-ſtone and rock of offence. Man would be a preſent creature of glory, being like the Prodigal, he would inſtantly have all his portion in his hand at once. We would have heaven and glory come down to us; we would not ſtay ſo long to go up to it. We walk after the ſight of our eyes, and not by faith: We are loth to truſt a life hidden with Chriſt in God; we would be ſomething here, whatever we be hereafter. Hence the hearts of men at preſent are bent to get as much of the glory and good things of the World into their hands as they can, as not believing Chriſts promiſes for future, and having faith in him for reverſion. We find it hard to live upon this, that Chriſts grace is ſufficient for us; or we fear to come too late to the poſſeſſion of glory; or when we come to it, we conceive it will not make amends for the detriments and defalcations from worldly and carnal things, by mortification and ſelf-denial in this life.

Col. 3. 4.

Now as we have found it to fall out with the Jew, ſo there are grounds for the verifying of it to fall out in like manner with all unbelieving Chriſtians.

1. There is no difference 'twixt the heart of a Jew, and any other man naturally in the things of Chriſt. If this were a ſtumbling block to Jews heretofore, ſo will it be to Gentiles and Chriſtians to the end of the world. Jew and Gentile have different

different names, but they have the ſame nature; earthly, carnal, looking after high things, deſpiſing low things, though the things of Jeſus Chriſt. *Adam* was both Jew and Gentile; we all ſpring from the ſame root. *of one blood hath the Lord made all nations*; and it is as much a corrupted blood in us as in the Jews; none of us but continually find a Jew in our hearts and Jewiſh unbelief. Is not the ground of things of Chriſt look'd at as a dry ground at this day? His way is not rich enough for covetous hearts, not gawdy enough for wanton hearts, not high enough for ambitious hearts; too heavenly for earthly hearts, too holy for unbelieving hearts, too ſober for intemperate hearts. All hearts of men, both Jew and Gentile, are naturally leavened with this, to look after and affect things according to a worldly gloſs and outward appearance: Our fooliſh wiſdom is earthly, carnal, ſenſual. Naturally all the hearts in the world are poſſeſt with the world and luſts of it, and without the renewing grace of God, every man, like a Jew, is unbelieving, and offended with Chriſt and his Goſpel. Act. 17. Jam. 3. 15.

2. It is the pleaſure of God, that as Chriſt, ſo his Kingdom and Goſpel ſhall be crucified too, deſpiſed and mean in repute upon the earth; that his children and ways ſhould be low and diſliked, not only in time of Chriſts being upon earth, but after to the end of the world. And this is in great juſtice to the world, to confound all worldly wiſdom, to let them ſtumble and fall by that which they ſhould moſt applaud.

But

But it is in great mercy to his children for very good ends.

1. Thereby he would give them a token of his truth, and Kingdom and people; that they must be found in this world low and mean, as he was. Hereby judg they may hopefully of their own estate, that even under the covers of contempt and affliction they are his, because they are like to him.

2 By this he means to keep his servants in continual exercise, to be constantly studying mortification, heart-weanings from earthly lusts and desires of high things in the world. He teacheth them to live the life of faith and patience: Of faith, to look for the glorious things of Christ and Gospel hereafter; of patience, to like the worlds dislike, and knowing the ways of the world and Christians will not agree, to prepare their backs for plowers, and in a good sense to harden themselves in sorrow. Job 6. 10. There is commonly a push or stroke with the foot at that thing we stumble at: If Christs Gospel and Kingdom be stumbled at, so will his Servants too, and they must reckon of being touched with the foot that stumbles at them, and be furnished to endure it; even as the Earth suffers many stumblers, and complains not.

3. Unbelief is the great evil of the world in all ages; it is the meer corrupt composition of the world. Now Unbelief hath the quickest eye to look after carnal and great matters; but it is blind, hath no eye to look after spiritual things, for they are spiritually discerned. Christs great use of reproof

proof in his Sermons, is *to convince the world of sin*; and of what sin, but of this most of all, *That they believe not in him.* Unbelief and blindness are great stumblers; Unbelief will be the master boil, and botch upon the body of the sinful world alwaies. It is unbelief makes Christ a dead stone, to the believer he is a precious and living stone; To the believer he is a stone of election, a choyce and worthy stone, fit for building life, soul, hope upon. But to such as believe not, he is a reprobate stone, disallowed and cast by, not fit for the ends of an unbelieving and carnal heart.

John 16.9.

1 Pet. 2. 4, 5 &c.

λίθος ἀποδεδοκιμασμένη.

Here may be seen the grand and reigning evil of the world, which doth the greatest mischief upon earth, and O that we could take notice of it, that the judgement of the greatest part of the world is corrupt concerning Christ, and fouly mistaken. He is all over on earth looked at in his Salvation, Word, Kingdom, Servants as a poor tender plant, as despicable dry ground; Few look at him as a precious Root, few desire him as the first fruit. How throng is mankind in the imitation of *Pilat*, passing false judgement concerning Christ? How common is this Jewish sin among Christians, because unbeleef is common; to have low and base thoughts, and to count all his things as a growth out of a dry, and hungry, hopeless ground? Let us see who are notably evil and deep in this mire and clay.

Use.

1. Besides the Jews, the Papists run apace this mistaking way. Popery is a meer scorning of Christ in many things.

First, The Kingdom of Christ looks but poorly in their eyes, as attended with too much plainness and simplicity: They mock at our worship of God by plain preaching and prayer, without the galantries of Copes, singings, musick, censings, *&c.* which they use, and therefore they water this dry ground with the sweet carnal waters of worldly pomp and glory. They make a mock of our Titles we give to Gods Ambassadors, Preachers and Ministers, they have more glorious Titles for Christs Attendants, Patriarks, Cardinals, Arch-Bishops, Bishops, Abbots, Priors, and one of Christs servants must be universal Vice-pater, the Pope, King of Kings, and Lord of Lords. Are they contented with Christs Crown of thorns? No, they will have a triple Crown of gold, though Christs the Masters Kingdom came not with this observation of Crowns and outward glory.

Secondly, Christs Prophetical Office seems but dry ground to them, it has not brought forth sufficient Doctrine for them, but besides what Christ has left for instruction of his Church in his word, they teach inventions and traditions of men equally to be received and imbraced with the Gospel of Christ.

Thirdly, They look at Christs Priestly Office as a dry ground of comfort and reconciliation, and to bring forth too slender and thin stalks and sprigs of consolation and peace. They look at his blood, sacrifice and merit as not springing up with righteousness and salvation sufficiently; and therefore they

they have a way as Vintners with mixtures to amend decayed Wines with ſome that is freſher, and of quicker ſpirits: Thus they will amend the merits and blood of Chriſt, and better his righteouſneſs with mingling our own juſtifying works; or throw in the blood of *Mary*, and *Becket* a Saint-Traitor, to help the blood of our Saviour; is not this to make Chrſt a *Root out of dry ground.* Certainly, the whole body of that Religion ſtands upon much Jewiſh unbeleef, and gives a very mean and hard judgement concerning the all and onely-ſufficiency of Chriſt. Sure I am that Church is a dry gtound to Jeſus Chriſt, and brings forth many bad ſtalks and withered branches, and little fruit to the glory and advancement of Jeſus Chriſt, in his gracious and glorious Offices.

2. All unconſtant ſouls, that are hovering twixt the World and the Goſpel, and as the World favours and frowns, temper their Faith and Religion more or leſs; theſe look at Chriſt very much, and often *as a Root out of a dry ground.*

3. All thoſe that are total confidents, and truſt body and ſoul upon the waies of ignorance and unbeleef in Chriſt.

4. Heretical Teachers and Seduced ones, that imbrace their own fancies and inventions, as a fatter and better watered ground, then the truth of the Goſpel.

5. Apoſtates, that begun ſeemingly in the ſpirit, but fall off to make an end with the world and Gal. 3.

fleſh, theſe ſeem to repent they ever planted upon ſuch barren ground as the Goſpel and truth of Chriſt. Theſe are the eminent diſallowers of Chriſt as a root out of bad and unfruitful ground. *O my ſoul enter not into their ſecrets, my glory be thou not united.*

Uſe. 2. Direction how to take a right ſurvey, and to paſs right judgement concerning Chriſt and his Kingdom. We may take it in the words of Chriſt himſelf; John 7. 24. *Judge not according to the outward appearance, but judge righteous judgement.* Judge not by multitudes, proſperity, wiſdom of the world, outward ſemblances, eye of carnal reaſon, but by the Word, by the Spirit of God, by Faith, by the Promiſes of Chriſt, all which are yea, and Amen, by the conſtant nature of the diſpenſations of his Kingdom, by the end of Saints and Martyrs and by the glorious end of Chriſt himſelf the *Captain of our ſalvation*, Heb. 2. 9, 10. &c.

Uſe 3. Broach with comfort the water of life out of this dry ground, even in the loweſt daies of Chriſts Kingdom, Goſpels glory, your own condition, when you your ſelves ſeem to be dry ground; lay hold on this with all the hold of faith and hope, that Chriſt can and will *pour water upon the thirſty, and floods upon the dry ground.*

1. In the Churches drieſt and low eſtate, when it ſeems to be *Zion, an out-caſt, whom no man ſeeketh after*; fly to Chriſt for ſupply of that plentifully, which ſeemingly is moſt wanting. Look after him who in diſperſions of his ſheep has promiſed Ezek. 34. 12.

to

to gather them together and seek them out in the dark and gloomy day.

2. In all your temptations, feeling of weak graces, strong corruptions, hearts aridity and driness; run to Christ, he is not a dry ground of grace and mercy, *he is a fountain opened, a well of water springing up to everlasting life.* When you look at the smal dry Sprigs of weakly beleeving hearts, and are ready to say with the Eunuch, *I am a withered and dry tree*; go to the Lord that can water your ground with his Blood and Spirit, who can Husband well every mean branch and sprig that belongs to him, to bring fruit of peace and comfort. *Pray to him to exalt the low tree, and make the dry tree to flourish.* See *Job* 8. 5,6,7.

John 4.14. John 7. 38.

John 15. Ezek. 17. 24.

3. In the straights of death, be perswaded of the full ground and full root of Jesus Christ for righteousness and life to every beleever, *&c.*

He hath no form nor comeliness, &c.] These words give more appearance of the mean appearance of Christ, being an amplification of the former part of the description. Though these words of *form and comeliness*, are taken by some about the outward form, lineaments and feature of face and body; yet they respect not here so much the body and face of Christ, as if that were unbeautiful and uncomely, as they respect Christs Kingdom, Followers, Doctrine, and his low estate to the eye of man: When he was upon earth, these had no glory nor beauty in them, no pomp, no

no magnificence, no outward goodly view to commend them, and to attract the Jews to admire and delight in them.

Again, when it is said, *he hath no form nor comelineſs*, it is not ſpoken of Chriſt and his Kingdom, as they are in themſelves, but as they are in the judgment of the corrupt world, and unbeleeving Jews. Chriſt always had, and all things of his have form and comelineſs, but not ſuch carnal and outward comelineſs, as the Jews and men of the world look after and highly prize, as riches, credit applauſe *&c.* Chriſt at the worſt had *form and comelineſs* in the eie of his Father, in the eies of all true Beleevers; but unbeleevers look at him with other eies.

When we ſhall ſee him there is no beauty that we ſhould deſire him.

We ſhall ſee him] The Prophet ſpeaks or writes not this ſo much in his own perſon, though he ſaith *we*, as in the name of his Countrimen the Jews, that would be offended with the appearance of Chriſt. Vulgar Latin, and Chaldee paraphraſt go wrong here. The Vulgar Latin hath it thus, *And we ſaw him, and there was no ſight, and we deſired*, which makes very poor ſence, and needs ſome ſtraining; the Chaldee far worſe, and quite out of the way. Yet there are excuſes for the Latin, though they put the latter phraſe affirmatively, *and we deſired him*, inſtead of the negative, *and we deſired him not.* For it is preſſed thus, that ſometimes in Scripture the denial of a thing

Erit decor ejus decor ſanctitatis omni qui viderit eum, & contemplatus fuerit eum. Paraph. Chald.

Prima negatio apud ſequentes omnes partes per Zeugma apud Hebræos ſæpe extenditur. A Lap. in Prov. 30. 3. Piſcat. in Pſal. 1.

thing being mentioned once, is to be understood; again it may be in the next, though the particle of negation be not set down. As in Psalm 1. *The ungodly shall not stand in judgement*, the next according to the original is, *and, or sinners in the congregation of the righteous*, where the *and* is to be understood *nor*, because *not* went before; or *neither the sinners*, &c. There is the like leaving out the latter negative in the ninth Psalm, and eighteenth verse, but it is to be understood and taken in to make the sense right. The sum of all is this, When we shall look upon Christ, there will be no sight, no gallant or sightly matters, no beauty in any goodly or glorious things after the manner of the world in judging of what is comely, that we should look at him as some worthy and desireable thing, to draw men to welcome him and imbrace him.

The point of Observation is this.

Doctr. *Christ and the things of Christ, have no alluring beauty, nor comelineſs, to the eye, or heart of the unbeleeving world.*

Note: This subject matter has already been spoken to, and therefore less to be insisted on, besides it comes in again in the next verse, which is the nature of this whole Chapter, it is full of repetition, but with amplifications, and varieties of new phrases. Christ had beauty and comeliness enough in the eyes of the Father, and in the eyes of Gods children that see best, and judge rightliest, Angels in heaven, Saints on earth, onely to Jews full of

of blindneſs, and to the incredulous world full of the ſcales of unbeleef, no beauty appeared, all was in an utter abſence, becauſe they wanted the ſpiritual eye of faith. *Rejoyce greatly, O daughter of* Sion, *ſhout O daughter of* Jeruſalem · *behold thy* Zach. 9.9. *King cometh unto thee: he is juſt and having ſalvation, lowly and riding upon an Aſs,* &c. *Sion* and *Jeruſalem* rejoyced, the beleeving children of the Iſa 33.17. Church, and found matter of ſhouting for joy, ſeeing Chriſt the King in his beauty, ſeeing him juſt, and having ſalvation, witneſs their Hoſanna's and ſolemn welcomes. Righteouſneſs and Salvation which he brings are the comelieſt things in the world: Yea, the World is κοσμὸς ἀκοσμος, an uncomely thing without them. A Kingdom is but a bulk of tyranny and diſorder without theſe; Righteouſneſs to the juſtifying of pooreſt ſinners, Salvation, ſaving the moſt loſt ſinners, is the beauty of Heaven and Earth: Chriſt was clothed with this majeſty, and decked with this beauty. But there were that ſaw none of this, and inſtead of ſhouting for joy, ſhouted with ſcorn, looking at Chriſts lowneſs and lowlineſs, his poorneſs, and riding upon an Aſs, which the meaneſt men did uſe. To God the Father, he was an eternal delight, being incarnate, his daily delight: Onely Jews and the incredulous ſinners accepted him not, but weighed him as light, with a *We will not have this man to reign over us*, ſaw more beauty in a Pagan *Caeſar* than him. God pronounced from Heaven, *This is my wel beloved Son in* Matth. 3. *whom I am well pleaſed.* The Jews pronounced

parations and proviſions which they made for themſelves, both at home, and from Ægypt, 2 *Chro.* 1. 16. *Iſa.* 31. 1.

By the *work of their hands* are meant their *Idols* which were beholding to their hands for any ſhape or beauty that was in them. The ſame hands which formed them, were afterwards lifted up in worſhip unto them, *Iſa.* 44. 10. 17. 46. 6, 7, 8. *Ier.* 10. 3. 15. 6. 20. *Act.* 19. 26. Time was when we ſaid *theſe are our Gods which brought us up out of Egypt*, Exod. 32. 4. 1 Kings 12. 28. but now we will *not ſay ſo any more*; for how can a man be the maker of his Maker?

For in thee the fatherleſſe findeth mercy.] This is the ground of their *petition* for pardon and grace, and of their *promiſe* of *praiſes* and *Amendment*, Gods mercy in hearing the prayers, and in enabling the performances of his people. It is a *Metaphor* drawn from *orphanes* in their minoritie, who are 1 *Deſtitute* of wiſdome and abilities to helpe themſelves. 2 *Expoſed* to violence and injuries. 3 *Committed* for that reaſon to the care of Tutors and Guardians to governe and protect them: The Church here acknowledgeth her ſelf an *out-caſt*, deſtitute of all wiſdome and ſtrength within, of all ſuccour and ſupport from without, and therefore betaketh her ſelfe ſolely unto Gods *tuition*, whoſe mercy can and uſeth to helpe when all other helpe fails.

Orphana trophi ſunt qui parentibus atq; ſubſtantiis deſtituti minores ſuſtentant & educant velut afflictione paterna. Cod. de Epiſc. & Cleric. l. 1. Tit. 3. leg. 32. & 35.

This is the laſt Link of that golden Chain of Repentance made up of theſe gradations. An humble Addreſs unto God. 2 A penitent confeſſion of ſin. 3 An earneſt petition againſt it. 4 An implo-

ring of grace and favour. 5 Thanksgiving for so great benefits. 6 A Covenant of new obedience, and lastly, a confidence and quiet repose in God.

Sect. 3.

Let us now consider what usefull observations the words thus opened will afford unto us. And one main point may be collected from the generall scope of the place. We see after they have *petitioned* for *pardon* and *grace*, they then *restipulate* and undertake to performe duties of *thankfulnesse* and *obedience*.

True penitents in their conversion from sin, and humiliation for it, do not onely *pray* unto God for mercy, but doe further *Covenant* to expresse the fruits of those mercies in a thankfull and obedient conversation. When first we are admitted into the familie and houshold of God, we enter into a *Covenant*. Therefore *Circumcision*, whereby the children of the Jews were first *sealed* and *separated* for God, is caled *his covenant*, *Gen.* 17. 13. because therein God did *covenant* to own them, and they did in the *figure covenant* to mortifie lust, and to serve him, without which they were in his sight but *uncircumcised* still. [a] I will punish saith the Lord *all those that are circumcised in uncircumcision* (so the originall runs, *Ier.* 9. 25.) and the nations there mentioned with *Iudah*, who are said to be *uncircumcised*, did yet * use *circumcision* as the learned have observed, but being out of *covenant* with God it is accounted to them as uncircumcision, and so was that of the Jews too when they did break *Covenant* with God. *Rom.* 2. 28. 29. *Act.* 7. 51. And as the *Gentiles* being *converted* are called *Iews*, and said to *be born in Sion*

Gal.

[a] *Visitabo super omnes populos uncircumcisos.* Versio Chald. ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους ἀφοβυστίας αὐτῶν. Septuag.

* Herodot. l. 2. Atapanus apud Euseb. de præparat. Evang. l. 9. c. 27. Orig. in Rom. l. 2. cap. 2. Cyprian de ratione Circumcis. Clem. Alex. Strom. l. 1. Pierii Hieroglyph. l. 6. Perer. in Gen. 17. 13. Vallesi de Sacra Philosophia.

Gal. 6. 16. 1 *Cor.* 12. 2. *Psal.* 87. 4, 5: So the *Iews* living impenitently are called* *Gentiles*, Canaanites, Amorites, Hittites, Ethiopians, Sodomites. *Ezek.* 16. 3. *Hos.* 12. 7. *Amos.* 9. 7. *Isa.* 1. 10. In like manner *Baptism* among Christians is called by the Apostle συνειδήσεως ἀγαθῆς ἐπερώτημα, which the Learned interpret the *Answer* or *Covenant* of keeping a good conscience towards God. 1 *Pet.* 3. 21. the word signifieth a *Question* or *Interrogation*, which some would have to be the consciences making interpellation for it self to God; others to be as much as δοκιμασία, the examining of a mans self, like that before the Lords Supper, 1 *Corinth.* 11. 28. I rather take it as an *Allusion* to the manner of *Iohns Baptisme*, wherein the people first *confessed*, and consequently renounced sinne, and being taken into Christs service, or into that Kingdome of God which was at hand, did inquire after the work which they were to doe. And we finde the same word in *Luke*, 3. 10. which the Apostle *Peter* useth, ἐπηρώτων αὐτὸν, *The people asked him saying, what shal we do?* whereby is intimated, an engaging of themselves by a solemne promise and undertaking, to the practise of that *Repentance* unto which *Iohn* baptized them.* Whence arose that grave forme of the Ancient Churches, wherein *Questions* were proposed to the *person baptized* touching his *faith*, and

*Cameron. de Eccles. p. 34. *Nec hoc novum Scripturis figurate uti transitione nominum, ex comparatione criminum, &c* Tert. cont Judæos c. 8. & cont. Marcion l 3. c. 8. *Deodati. Heinsius.*

* Aug. lib. de fide & operibus c. 9. Tert. ad martyres, c. 2. & 3. & de coron. Milit. c. 3. & 13. de Habitu. mulieb c. 2 de spectacul c. 24. &

lib. de Idolatria, Apol c 38. Interrogatio legitima & Ecclesiastica. Firmilian. apud Cyprian. ep 75. & ib. ep 70 & 76 Salvian l 6. cod de Episcop. Audient. l 34. Sect. 1 Vid. Danæum in Aug. Enchirid. cap. 42. Brisson. L. Dominic. de spectac Joseph. vicecomit. de Antiquit. Baptis. l. 2. Garak. of Lots, p. 319. Espen. in Tit. digres. 9 Verbis obligatio contrahitur ex interrogatione & responsu. ff de obligationibus & Action. L. 1. Sect. 7. & de verborum obligat. L. 5 Sect. 1.

Repentance, *Renouncing the world*, *the flesh*, *and the devill*, with a solemne Answer and *stipulation* obliging thereunto. Which custome seems to have been derived from the practice used in the Apostles time, wherein *profession* of *faith*, unfained, and sincere *Repentance* was made before *Baptisme*. Act 2. 38. 8. 37. 16. 3. 19. 4. This is the first dedicating of our selves, and entring into a *covenant* with God, which we may call in the Prophets expression, the *subscribing*, or giving a mans name to God. *Isa.* 44. 5.

Now the *Covenant* between us and God being *perpetuall*, a * *Covenant of salt*, *Ier.* 32. 40. 2 *Chron.* 13. 5. As we are to *begin* it in our Baptisme, so we are to *continue* it to our lives end, and upon all fit occasions to repeat, and renew it for our further quickning and remembrancing unto duties. So did *David Psal.* 119. 106. so *Iacob Gen*, 28. 20, 21, 22. so *Asa* and the people in his time, 2 *Chron.* 15. 12. 15. so *Hezekiah*, 2 *Chron.* 29. 10. 30. 5. 23. so *Iosiah*, 2 *Chron.* 34. 31, 32. so *Ezra*, and *Nehemiah*, *Ezra.* 10. 3. *Nehem.* 9. 38.

* De pacto Salis, vid. Paul. Fagi in Levit. 2. & Pererium in Gen. 19. 16. 17. 26. Stuck. Antiqu. Conviv. l. 1 c. 30. Sal duraturæ amicitiæ symbolum Perius lib. 31.

Sect. 4.

The Reasons enforcing this duty may be drawn from severall considerations. 1. From *God in Christ*, where two strong obligations occur, namely, the considerations of *his dealing* with us, and of *our Relation* unto him. For the former, He is pleased not onely to enter into *Covenant* with us, but to *binde himselfe* to the performance of what he promiseth. Though what ever he bestow upon us in all matter of meere, and most *free grace*, wherein he is *no debtor* to us at all, yet he is pleased to *binde* himselfe unto

unto Acts of Grace. Men love to have all their works of favor free and to reserve to themselves a power of alteration or revocation, as themselves shall please. But God is pleased that his *gifts* should take upon them in some sence the [a] condition of *Debts*, and although he can owe nothing to the creature (*Rom.* 11. 35 *Iob* 22. 3. 35. 7. 8.) yet he is contented to be a *debtor to his own promise*, and having at first in *mercie* made it, his *truth* is after engaged to the performance of it. *Mic.* 7. 20.

Again, *His word is established* in heaven, with him there is *no variableness*, nor shadow of change, his *promises* are not yea and nay, but *in Christ Amen.* 2 *Cor.* 1. 20. if he speak a thing *it shall not fail. Iosh.* 21. 45. He spake and the world was made, His *word* alone is a *foundation* and bottom to the *Being* of all his Creatures: And yet, not withstanding the immutable certaintie of his promises, when they are first uttered, for our sakes he is pleased *to binde himself* by further ties. *Free mercy* secured by a *Covenant*, and a [b] *firm covenant* secured by an *Oath. Deut.* 7. 12. *Luke* 1. 72, 73. *Heb.* 6. 17, 18. that we, who like *Gedeon*, are apt to call for *signe upon signe*, and to stagger and be disheartened, if we have not *double* securitie from God, we whose doubting cals for *promise upon promise*, as our Ignorance doth for

a *Dignaris eis quibus omnia debita dimittis, etiam promissionibus tuis debitor fieri.* Aug. Conf. l. 5. c. 9 *Non ei aliquid debimus, & tenemus debitorem. Unde debitorem? quia promissor est, non dicimus Deo Domine redde quod accepisti, sed redde quod promisisti,* Aug. in Psal 32. *Cum promissum Dei redditur justitia Dei dicitur Justitia enim Dei est quia redditum est quod promissum est,* Ambros. in Rom. 3. *Justum est ut reddat quod debet. Debet autem quod pollicitus est. Et hæc est justitia de qua præsumit Apostolus promissio Dei,* Bern. de grat. & lib. Arbit. *Licet Deus debitum alicui det, non tamen est ipse debitor, quia ipse ad alia non ordinatur sed potius alia ad ipsum, & ideo justitia quandoq; dicitur in Deo Condescentia suæ bonitatis,* Aquin. part. 1. qu. 21. art 1. *Nulla alia in Deo justitia nisi ad se quasi ad alterum, ut sibi ipse debitum reddat secundum condescentiam bonitatis, & rectitudinem voluntatis suæ,* Scotus 4. dist. 46. q. 1.

b *Quid est Dei verè veraciq; Juratio nisi promissi confirmatio, & infidelium quædam increpatio?* Aug. de Civ. Dei, lib. 16. cap 32.

precept upon precept, may by *two immutable things*, wherein it is *impoſsible for God to lie, have ſtrong conſolation*. Now if God, whoſe *gifts* are *free*, binde himſelfe to beſtow them by his *promiſe*: If God, whoſe *promiſes* are *ſure*, binde himſelfe to perform them by his *oath*: How much more are we bound to tye our ſelves by covenant unto God, to doe thoſe things which are our *dutie* to do, unto the doing whereof we have ſuch *infirme principles* as are a mutable will, and an unſtedfaſt heart.

For the latter, our *relation unto* him, we are *His*, not onely by a *propertie* founded in his ſoveraigne power and *dominion* over us, as our Maker, Lord, and Saviour. *Pſal.* 100. 3. 1 *Cor.*6.19.20. but by a propertie growing out of our *own voluntary conſent*, whereby we ſurrender, and *yeeld*, and give up our ſelves unto God. *Rom.* 6. 19.2 *Cor.* 8. 5. we are not onely *his people*, but his *willing people*, by the intervention of our own *conſent*. *Pſal.* 110. 3. We *give him our hand* (as the expreſſion is, 2 *Chron.* 30. 8.) which is an alluſion to the manner of Covenants or engagements. *Prov.* 6.1.17, 18. *Ezek.* 17. 18. We offer up our ſelves as a *free oblation*, *Rom.* 15,16. and are thereupon called a *kind of firſt fruits*. *Jam.* 1. 18. We are *His*, as the *wife* is her *Husbands*, *Hoſ.* 2. 19. *Ezek.* 16.8. Now ſuch an intereſt as this ever preſuppoſeth a *contract*. As in ancient forms of ſtipulation there was *A king* and *Anſwering. Spondes? Spondeo. Promittis? Promitto. Dabis? Dabo.* As in contract of *Mariage* the mutuall conſent is asked and given, *Gen* 24. 58. ſo it is here between God and the ſoul, the *covenant* is *mutuall*, *Gen.* 17.2. He promiſeth

Emittere manum eſt cautionem ſive chirographum dare. ff. de probat. & præſumpr. L. 15. *Junge ergo manus, & concipe fœdus.* Statius. *Hems ubi paſta fides, commiſſaque dextera dextræ.* Ovid. Juſtitian. Inſtitut. de verborum obligat. Sect. 1. L. 3 ff de obligat. & Action. Sect. 2

promiſeth mercie, to be our exceeding *great reward*, and we promiſe obedience, to be his *willing people*, and uſually according as is the proportion of *ſtrength* in our *faith* to beleeve *Gods promiſes of mercy* to us, ſuch is alſo the proportion of *care* in our *obediance* to performe *our promiſes of duty* unto him.

II. From *our ſelves*. And here Covenants are *Sect.* 5. needfull in two reſpects. 1. In regard of the falſenes, and *deceitfulnes* of our corrupt hearts in all ſpirituall duties. The more cunning a *Sophiſter* is to evade an argument; the more cloſe and preſſing we frame it. The more vigilant a *priſoner* to make an eſcape, the ſtronger guard we keep upon him. Our hearts are exceeding apt to be falſe with God. One while they *melt* into promiſes and Reſolutions of obedience, as *Pharaoh*, and Iſrael did, *Pſal.* 78 34. 37. and preſently forget, and *harden* again. *Lots* wife *goes out* of Sodome for *fear* of the judgements, but quickly *looks back* again, out of *love* to the place, or ſome other curioſity and diſtemper of mind. *Saul relents* towards *David*, and quickly after *perſecutes* him again. 1 *Sam* 24. 17. 19. This is the true picture of mans Heart, under a ſtrong *conviction*, or in a pang of *devotion*, or in time either of ſickneſſe, or ſome preſſing *affliction*, on the *Rack* in the *furnace*, under the *rod*, nothing then but *vows* of better obedience; all which do oftentimes dry ſuddenly away like a *morning dew*, and wither away like *Ionahs gourd*. Therefore both to acknowledge, and prevent this miſerable perfideouſneſſe of ſuch Revolting Hearts; it is very needfull to binde them unto God with renewed *Covenants*, and ſince they

Inverſâ occaſione ebullire ſaniem quæ latebat in ulcere. & exciſam non eſtirpatam arborem in ſylvam pullulare videas denſiorem. Bern. Serm. 2. in Aſſum. Mariæ.

are ſo apt with *Ionah* to *runne away* and *ſtart aſide*, to neglect Nineveh and to flee to Tarſhiſh, neceſſary it is to find them out and to bring them home, and as *David* did, *Pſal.* 57.7. to fix and faſten them to their buſineſſe, that they may not runne away any more.

2. In regard of the naturall *ſluggiſhneſſe* which is in us unto dutie. We are apt to faint and be weary when we meet with any unexpected difficulties in Gods ſervice, to eſteem the *wilderneſſe* as bad as *Egypt*, to ſit downe as *Hagar* did, and cry, to think that half way to heaven is farre enough, and *Almoſt* a Chriſtian, progreſſe enough, that *baking on one ſide* will make the cake good enough; that God will accept of *bankrupt-payment*, a noble in the pound, part of our hearts and duties for all. We muſt ſometimes venture to leap the hedge, for there is *a Lion in the way*. Now to correct this *Torpor*, this *Acedia*, and ὀλιγοψυχία, as the Apoſtle calls it. 1 *Theſ.* 5. 14. this puſilanimity, and faint-heartedneſs in Gods ſervice, we muſt bind them on our ſelves with renewed *Covenants*, and put to the more ſtrength becauſe of the bluntneſſe of the Iron. *Eccleſ.* 10.10. A *Covenant* doth as it were twiſt the cords of the Law, and double the precept upon the ſoul. When it is only a *precept*, then God alone commands it, but when I have made it a *promiſe*, then I command it and bind it upon my ſelf. The more *feeble* are *ur hands* and *knees*, the more care we ſhould have to bind and ſtrengthen them, that we may lift them up ſpeedily, and keep them ſtraight, *Hebr.* 12. 12, 13. and the way hereunto is to come

Maſora ſepes legi: Decimæ divitiis: vota ſanctimoniæ; ſilentium ſapientiæ, Pirke Aboth.

to

but your own vanities are cried up as more beautiful then his Truth and Doctrine? How great and grievous is the scab of English inconstancy about the things of Christ in reality and truth, as if we had inherited the *Egyptian* botch and itch? Deut. 28. 27.

Two things shall here be put into this lamentable case.

1. Let us eye it as a sad thing, and much to be bewailed, that the lovers of Jesus Christ are grown very remiss generally, and indifferent about the Gospel, Ordinances, Faith and Truth of Jesus Christ, and most men sit down upon careless *Gallio*'s cushion, resolved thus, all this heat of religion, Christ and his Ordinances, with the dissenting, disiected Opinionists falling into an hundred waies, is but a λογομαχία, no matter of wrong or wickedness, but a question of words and titles. Act. 18. 12, 13, 14, 15. We want eyes to look high to the gracious words and lips of the messengers of Christ; for eyes to see their feet beautiful, *that bring glad tidings* of the blessed beauty and bounty of of Christ, were heretofore to be found, but are not now. Isa. 52. 7. Nahum 1. 15. Rom. 10. 15.

2. May we not say this is so great an evil, as woe will be to them, whose very living and behavior hath a Jewish countenance? Christ seems to have no form or comeliness to them; the wrinkles of the old man are fairer to them then the beauty of the new man; they put disgrace upon their Saviour, they put deadly danger upon their souls. The Lord awaken every soul out of this

Hag. 2. Jewiſh ſleep and ſlumber, that though Chriſt be the ſcorn of the Jews, yet he may be *the deſire of all Nations*, and we may all riſe as one man, to ſay and confeſs, and that really and operatively to all the things of Jeſus Chriſt; this is the Goſpel, the grace, the fellowſhip, the children of Jeſus Chriſt, the buſineſs of Chriſt, in which our ſouls are well pleaſed. Take heed, O ſinful people, leſt if there be no beauty or comelineſs in Chriſt, no delight in his waies, he come to this, that he himſelf, even Jeſus Chriſt ſay quickly of us, there is no form, nor comelineſs in this people, and *when I ſee them there is no beauty that I ſhould deſire them, they are as a ſmoak in my noſtrils all the day long, my ſoul hath no pleaſure in you.*

Iſa. 65. Heb. 10.

Aſſure your ſelves the great cauſe why this Nation is thus ſtript of ſo much beauty ſhe had formerly, is becauſe Jeſus Chriſt and the pure beauty of the Goſpel are robbed much of their former luſtre; And it may be certainly feared we ſhall not recover our beauty, till Jeſus Chriſt appear more comely, and be more heartily ſet up amongſt us:

Uſe 3. Betimes get we all eye-ſalve from the Spirit of Faith to heal our eys, that we may ſee what many men have not ſeen, the undeniable and ineſtimable excellencie of Jeſus Chriſt. 1. In a day of diſtreſs; 2. In a day of confuſion; 3. In the day of death; 4. In the day of Judgment, all will be uncomely, and uncomfortable to us without Chriſt; and one promiſe of Chriſt laid hot to the

the heart, any ſight of his allſufficient grace, any meaſure of his ſweet peace, any language of love and life from his mouth will be more ſweet and ſatisfying then all the earth, and make us lift up our heads with joy, when all evils are thronging to break the thread of our comforts and hopes.

VERS. 3.

He is deſpiſed and rejected of men, a man of ſorrows and acquainted with grief; and we hid, as it were, our faces from him, he was deſpiſed, and we eſteemed him not.

AT Chriſt's arraigning, *Pilate* brought him out crown'd with thorns, whipt and ſcourg'd, in a mock-robe of purple upon him, and ſaid to the Jews, *Behold the man.* And the Prophet here ſets him forth in like manner clothed from top to toe with contempt, ſcorn miſery, diſrepute, all affronts, woes, wounds, with a--*Behold the man of ſorrows and grief, the deſpiſed and rejected of men.* The low eſtate of Chriſt living, dying, is further laid forth in all his baſeneſs, lowneſs, and bad uſage by hands of the Joh. 19 3, 4, 5. Jews.

This explains what was ſaid above; *There is no comelineſs or deſireableneſs in him.* Hereupon he was deſpiſed and rejected of men, when they ſaw no carnal glory or worldly pomp accompany him, ἐξουδενωμενος, και ἐλαχιστος ἀνδρων. *Symmach. apud Druſ. in Frag. vet. Interpret.*

which men uſe to be reſpected for.— *Rejected of men* is, *abjectus inter viros*, a Caſtaway or abject amongſt men. The Vulgar Latine hath it, *Noviſſimus virorum*, the laſt of men. To the words ſtrictly, it may be rendred *Ceſſatio virorum*, the ceaſing of men; that is, one ſo low among men, as he ſeems to be loſt out of the reckoning of men; beyond his miſery, all the miſery of man may ceaſe to be named, he being the loweſt of all. For his great abjection and miſery, he ſeems almoſt to ceaſe to be a man: He is come to the *minimum quod ſic*, the loweſt ſtep of humane miſery can be imagined.

Tarnov. in Jeſaiæ cap 53.

Or, the *ceaſing of men*, that is, he is ſo low and miſerable, that men ceaſe from him, abſtain, look not after him, none cares for him, he ceaſeth out of their thoughts, as *David* ſaid, *None cared for my ſoul.*

A man of ſorrows] It is a man full fraught with all kind of pains and ſorrows; a man worne and ſpent with griefs and troubles. Thus *David*; *I am a worm, and no man*, under feet every one treads on me. A man full of talkativeneſs, is called *vir linguæ*, a man of tongue: A cruel man is called, a man of bloods: An ingenious man is called, a man of wit: So here a ſorrowful man is called, a man of ſorrows. Ordinary it is with the Hebrews to put two Subſtantives together, one of them the Abſtract for the Contrete, when the latter ſtands in room of an Adjective. *Acquainted with grief*; one that had taſted and knew all kind of griefs, experienced all ſorrows, hunger, thirſt, wearineſs,

Ἄνηρ ἐπίπονος Symmach.

Pſal 22.
Pſal. 140. 12.
Pſal. 5. 7.
Ezra 8. 18.

Buxtorf. in Theſ. Grammat. Hebr. de Syntax. Nom. 2. lib. c. 3.

wearineſs, blows, ſcourges, whippings, nails, thorns; temptations, fears, horror in ſoul, cloudings of Gods face, all thoſe he was in deep acquaintance with. Though ſome render the word grief, *diſeaſe*; yet we are not to think of diſeaſes, as we call them, but all kinds of infirmities and grief.

We hid, as it were, our faces from him.] Punctually thus: He was, as it were, hiding his faces from him, or as the hiding of faces from him. And this may allow a threefold conception.

1. That Chriſt is ſaid to hide his face from the peoples with this meaning; that he was in ſo low and contemptible eſtate, that he hid his own face, and was aſhamed as it were to look up. But that cannot ſo well be thought on, becauſe Chriſt is ſaid not to hide his face from ſhame and ſpitting; *He endured the croſs, and deſpiſed the ſhame.* Iſa. 50. 6. Heb. 12.

2. Or ſecondly, Chriſt was ſuch an one, as he was counted worthy to have his face hid and covered as a Leper; for the leprous were wont to cover their faces as not fit to be look'd on, and they that met them to cover their own eyes. Of this we ſhall ſee more in next verſe. *Periphraſis lepræ.* Forer. in loc.

3. Some take it of Gods hiding his face from his Son; thereupon the Jews hide their faces from him too, as one not worthy to be look'd upon by men, becauſe he is judged by them one rejected of God. As the laſt words give the meaning, *We eſteemed him not.* They that think meanly of others, will not look at them, that is, turn their faces from them and diſregard them. *Were*

it

2 King. 3. 14. *it not that I regard* (ſaid *Eliſha*) *the preſence of Iehoſhaphat King of Judah, I would not look toward thee, nor ſee thee:* his words to King *Jeheram.* I take it meant in this laſt way, that the Jews as aſhamed of Chriſt hid their faces from him, as thinking him neither worthy to be regarded by God or man.

We will tranſpoſe the firſt phraſes, *He is deſpiſed and rejected of men,* to the laſt place, where there is again *hiding of face* and *diſeſteeming him*; and firſt take up theſe words, *He was a man of ſorrows and acquainted with grief.* The Concluſion to be ſetled on, is this:

Doctr. *That Ieſus Chriſt hath undergone all griefs and ſorrows before us, and for us.*

The Son of man was adjudged to be a man of all ſorrows, for us men and women of all ſins. The firſt man brought ſin, and with it ſorrow into the world: The Son of man became man to take away ſin, by taking upon him our ſorows. *Adams* ſin brought in ſorrow; Chriſts ſorrow takes away ſin. That Chriſt was a man of ſorrows, take him in every part of his life, and it will be made good.

Gen. 3. 16. 1. There is the ſorrow of being born, not only for his Mother, according to the ſentence, *I will greatly multiply thy ſorrow, in ſorrow ſhalt thou bring forth:* But there was alſo to the Child was born; for in the birth the Child hath alſo its part of pain and ſorrow.

2. Was there not the grief and uncomfortableneſs of a Stable, the place of birth?

3. Was

3. Was there not the pain of Circumcision, that Christ must begin to shed his blood at eight days old?

4. The grief of flying into *Egypt*, and other pains in younger years Christ he might have, we know not of.

5. All along his life the pain and grief of working, whiles he abode with his supposed Father, and was subject to him.

6. He was acquainted with poverty more then birds and foxes, that had holes and nests. Which must needs be great suffering, not to have where to lay his head, inasmuch as he was the Lord of glory, and all the palaces of the earth were but a part of his mean footstool.

7. His hunger, his wearines was often upon him, such as that when he sate upon *Iacob's* Well. As to his passion, Bodily griefs of spitting, scourgeing, thorn-crowning, buffeting, bearing his Cross, wearied to faintnes under the burden, weeping, sweating water and blood, watching all night in prayer, his binding with cords, acquainted with crucifying, and stretching his bones and body, boring with spear, fastening with nails; in all these he was a man of sorrows, and acquainted with grief indeed. Joh. 4.

Yet the sorrows of his Body, were but the body of his sorrows; the sorrows of his Soul, were the very soul of his sorrows, and the seat of his horriblest griefs. There the blasphemy of men, subornings, contempt, hardnes of heart, made him grieve and groan in heart. Was it not a great de-

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Joh. 8.

preſſing of his ſoul, that he muſt be tranſlated from place to place by the Devil? What a ſuffering was that to his ſoul, that his divine acts ſhould be called Conjuring and dealing with the Devil? yea, that the Son of God ſhould be called a Devil? What ſhall we ſay to his Agony, the great Eccliſpe of his Fathers countenance, the horrible apprehenſion of the cup of curſes he was to drink of, having never ſinned, nor offended his Father? His Croſs paining his body, was a feather-bed in compariſon to the ſenſe of divine wrath and curſe upon his ſoul, which made him cry, *My God, my God, why haſt thou forſaken me?*

Anima in Adamo primò & præcipuè peccavit; ergo anima in Chriſto primò & præcipuè pœnam peccato debitam pati debuit. Parker de deſcenſ. lib. 3. Bp. Andrews.

The known ſorrows of Chriſt are more then can be conceived; but the unknown ſorrows of Chriſt, deſcending to that bottom of curſes were due to man, are far more, and the other ſmall unto them. Which made the *Greeks* in their Liturgy and Prayers beg of God, that by Chriſts ἀγνώστων παθημάτων, &c. by his unknown dolors and paſſions, and for the merits of them, he would have mercy on them. Nor ſhall any tell the ſorrows that Chriſt endured, better then they who ſhall in body and ſoul undergo eternal wrath, and that only when they are under it: And yet they ſhall but know the vengeance of God upon one; whereas that which Chriſt endured, was the ponderous burthen of Gods damning curſe, that ſhould by due have lain upon all Saints for ever, but for the intervention of his ſuretiſhip and ſatisfaction. This was it made Chriſt cry out, *My ſoul is heavy even unto death!* This was it made him ſay, *Father,*

if

if it be poſsible, let this cup paſs from me! This preſſed from him thoſe *globos ſanguinis*, thoſe bloody lumps or buttons of blood in his ſweat, as *Irenæus* calls them. *Iren. lib 3. c. 32.*

It is now high time to affirm this, and take it for a moſt confirmed truth, that he was a full man of full ſorrows; yet all this endured for our ſakes, for our ſins, in our ſtead. As it follows in the next Verſe; *ſurely he hath borne our griefs.* He poſſeſſed them, but they were ours by firſt right, and ſhould have been ours for ever by an eternal and perpetual poſſeſſion of them. Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us. He ſuffered not as the Debtor, but as the Surety, one that ſtood and fell for us, that by his being accurſed we might be freed from the curſe, and Divine juſtice might be ſatisfied for us. *Adam* and mankinde ſinned, and Chriſts teeth were ſet on edg for it. He made him to be ſin (yea, and ſorrow) for us, who knew no ſin, (and ſhould have known no ſorrow) that we might be freed from ſin and ſorrow, and made the righteouſneſs of God in him. Rom. 8 3. Gal 3 13. 2 Cor. 5 21.

Reaſon of this was, 1. The ſentence was irrevocably gone from Gods mouth, that man ſinning ſhould die, that the wages of ſin ſhould be death. This muſt be endured by man, it muſt be undergone either by him, or by man for him; either by himſelf, or by a more ſufficient one in his room, that Gods juſtice might be ſatisfied. *Reaſ.* 1.

2. God before all times foreordained this great Surety and Sacrifice for Sinners, this Lamb to be offered for us. 1 Pet. 1.

3. Jesus Christ was a voluntary Surety, and undergoer of all our sorrows: He gave himself to this heavy office of offering himself to be acquainted with grief and curse for us: He was eternally willing to be just in satisfying his Fathers justice, as God was eternally just in decreeing it: He was eternally willing to shew mercy thus to save lost mankinde, as God was eternally merciful to purpose this way. *Lo, I come to do thy will, O God, &c. I lay down my life for the sheep.* He was free and voluntary in all that he did and suffered.

Psal. 40.

John 10. 15.

Use. Here is the discovery of the great blindness of the Jews, who would take away this particular description of the sorrows and misery of Christ, would have some other to be the man of sorrows here, and that it is not meant of him. False interpretings and applyings of Scriptures, make false faiths; so doth their false interpreting here make a thick vail to cover their hearts to this day, that they cannot and will not see Jesus Christ to be the man of salvations, because he was a man of sorrows. Mis-led they are by two false Principles: First, by a false faith; secondly, by false interpretation and cleaving to the exposition of their Rabbins.

1. For the first, they imagine that their *Messias*, when he comes, shall come with Kingly and royal shew and attendance, in no humble, despised and low manner; and therefore they cannot look at Jesus Christ as the promised Saviour, because at his first coming he was a man of sorrows. They tell of ten famous miracles shall be before his coming.

Buxtorf. Synag. Jud. cap. 36. Menass Ben Isr de resur. l. 3. c. 2.

coming, which will eaſily diſcover him, and great and glorious things to go along with his appearance. Ours, they ſay, is not the true Meſſias, becauſe he came not mightily riding on the clouds of Heaven, as *Daniel* foretold he ſhould. Dan. 7.

But to that we anſwer, That Chriſt has a double coming, either his firſt coming in the fleſh, to bear our ſorrows, and our ſins, or his ſecond coming in glory to judge all fleſh, to which may be referred his being at his Fathers right hand ſince his Reſurrection above clouds and Skie to rule his Church, and act for preſerving of his, all for the good of his people, and terrible ſubduing the enemies in ſome particular judgements. His firſt coming is in the clouds of the earth, in darkneſs, humility, baſeneſs; his ſecond coming ſhall be in the clouds of Heaven, in brightneſs and majeſty, to paſs judgement on all mankind. *Daniel* ſpeaks not of his firſt coming, but he has a viſion of the Lords appearance with Thrones and Judgement, and opening of books, as he ſhall appear at laſt day. *Anſw.* 1.

Our Saviour took the thoughts of the Diſciples off from this Jewiſh vanity, not to dream of any worldly ſtate, or to look for great places in his Court, but told them, *My Kingdom is not of this world.* Here is the Jews firſt miſtake, or *error perſonæ.* They think to find their Saviour a glorious perſonage, and hence will not own Chriſt, becauſe of his ſorrows: This is folly, the ſpiritual joy and glory of his firſt coming they turn into carnal and worldly joy and glory.

And then the eternal brightneſs of Chriſts ſecond coming they look at as if it ſhould be here, not minding his humiliation and croſs, which muſt go before that brightneſs and majeſty.

Their ſecond falſe way to delude their ſouls, and elude the truth of this Scripture, is a falſe applying of this great truth of Eſays. For they ſay, that this *man of ſorrows and acquainted with grief*, is the Jew and people of Jews, ſuffering all kind of ſorrows and baſeneſs in their baniſhment under Turks and Chriſtians, where every one hides their faces from them: or what they were to ſuffer under the *Chaldeans*, as if the Prophet propheciedhere of the Jews, and not of Jeſus his ſufferings by the Jews, as their Rabbins *Salomon* and *David* would have it. Is not this to wink with their eyes, and make groſs their hearts, leſt they ſhould ſee, underſtand and be converted? Better and more holily might the Jews gather, this Chapter ſpeaks of none that was the man of ſorrows, but the Jeſus of the Chriſtians; this would be to the glory of God, credit of Chriſt, more to their hopeful awakening out of their curſed ſleep, to conclude thus: We are indeed in great and long ſorrows, and ſad ſufferings, of which we ſee no end, but it is becauſe we brought all thoſe ſorrows and ſad ſufferings upon Chriſt, his blood and paſſion doth now purſue us and dog us at the heels. We are verily guilty concerning Jeſus Chriſt, in that we ſaw (our Anceſtors) and cauſed the anguiſh of his ſoul, when he beſought us, and we would not hear,

Mornæus in lib de verit. Chriſt. Relig. cap. 30. R. Sal. R. Dav. Kinchi

Gen. 42. 21.

hear, therefore is this diſtreſs come upon us, as ſometimes *Jacobs* ſons excuſed themſelves concerning ſelling of *Joſeph*: We are acquainted with grief, becauſe we brought Jeſus into acquaintance with all griefs and troubles. Every one hides their faces from us, becauſe we hide our faces from him; and all ſufferings are nothing elſe, but the blood of that Righteous one overtaking our unrighteous ſouls.

1. For to ſay the ſufferings of this Chapter are the Jews ſufferings, is abſurd. The ſufferings here are to redeem, and ranſom, they are for the ſins of others. But the Jews ſufferings are for their own ſins, but yet ſhall neither redeem or ranſom themſelves or others.

2. Sufferings of Jews were deſerved, and yet unwilling ſufferings; Chriſt ſorrows were undeſerved ſorrows on his part, and yet we ſee them to be willingly and voluntarily undergone.

3. Beſides New Teſtament, writ by the inſpired ſervants of Chriſt, applying this Chapter wholly to Chriſt, we have divers of the Jews old and own Writers convinced of this truth, that they muſt needs make this prophecy in this Chapter to belong to the Meſſias, *Jonathan*, *Moſes*, *Hadarſon*, &c.

Acts 8. John 12. 1 Pet. 2. *Porch. vitæ cont. Hebr. p.* 1. *c.* 16. A converted Jew in *Sepher. Emana. cap.* 5.

Uſe. 2.

When we are paſt the Jews, we meet with the Socinian, for this truth, and this chapter, is like Chriſt, crucified betwixt two Theeves, the Jew on the one hand, and the Socinian on the other. This latter confeſſes this, that Chriſt the Saviour was a man

man of ſorrows, but he will make theſe ſorrows to be nothing as to our redemption, or to be for ſatisfaction for our ſins. What a blind ingratitude of a wretched ſoul is this, that looks dully upon the ſufferings of Chriſt, as all indured for himſelf, and nothing for us, not at all to redeem our ſouls, or ſatisfie for our ſins. They are an horrible example of Judicial blindneſs, that make Chriſts griefs and ſorrows onely an example for all patient ſouls, or for provident ſouls, to be willing to ſuffer ſome evils to avoid others. If we ask, Did Jeſus Chriſt offer up himſelf to indure all ſorrows for us? They ſay no, His Father had decreed he ſhould indure thoſe without any reſpect to redeeming of us, as the High Prieſt under the Law offered for himſelf. If we ask, did not Jeſus Chriſt merit by his ſufferings for us, a freedom from ſin and death? They ſay no, Chriſt ſuffered, that by his ſufferings he might free himſelf afterwards from all ſufferings, pains, ſorrows and death by his Reſurrection and Aſcention into Heaven. Nay, *Socinus* is not afraid to ſay, That Chriſt is ſaid by the Authour of the Epiſtle to the *Hebrews* to offer himſelf for his own ſins, which are, as he ſaith, afflictions, which are tropically, and by a Metonymie called ſins by the Hebrews, as being the puniſhments of ſins. And he brags that he himſelf was one of the firſt that ever found out this, that Chriſt ſhould offer himſelf up to death to free himſelf from infirmity, patibility, and mortality. Who ever were with him in this invention, it is an invention of a vanity

Seipſum ſemel offerendo, ab ea infirmitate pro qua obtulit in perpetuum liberatus eſt. Socin. de ſervat. Hebr. 7.27. *Huic idem ipſe Author (viz. ſcriptor Epiſtolæ ad Hebr.) non veritus eſt obſcure dicere, Chriſtum pro ſuis peccatis obtuliſſe.* Socin. lib. 2. part. 2. c. 22. de ſervat.

vanity and a lye, that Christ was a man of sorrows, to free himself from sorrows. Our Prophet tels us shortly and soundly, yea, and unquestionably; but for Satan and *Socinus*, *Surely, he hath born our griefs, and carried our sorrows.*

We have found forth the mother and grand womb, that brings forth all the sorrows in the world, sorrows in the body, in the soul, sorrows on earth, and endless sorrows in Hell, it is sin, and sin onely. He had no sin of his own, no sorrow of his own, they were our sins that brought him these sorrows. As a rich man, that has enough to maintain him in a free and ample living, may come to live and die a miserable prisoner, being a great Surety for poor and many indigent debtors: So became Jesus Christ, who was the glorious Heir of Heaven and Earth, poor, miserable, sorrowful, accursed for us wretched debtors, takeing upon him that great suretiship to satisfie for our sins. Nothing but the wrath of God could make him a man of sorrows, nothing but our sins could bring him under this wrath of God. All the pains and sorrows in the world come out of the womb of our sins. Let us not think it strange there are sorrows in the Body, Soul, Family, Estate, Streets, Towns, Cities, Commonwealths, Kingdoms, the whole World, doth not the whole world lie in wickedness? If the rich Surety suffer, may not the beggerly debtor fear? May not the principal look for imprisonment? O that we could play the holy Heralds, as we ought, in all our

Use 3.

1 John 5.

oh!

our ſorrows and grievances, derive their pedegree preſently by repentance, and pitching upon our ſins, as the cauſe of all, ſay, *For the iniquity of* Jacob *is all this. Wherefore doth living man complain, a man for the puniſhment of his ſins?* This conſideration would ſet us on to repentance and patience, and an holy commutation by faith, flying to Jeſus Chriſt, *&c.*

Lam. 3. 39.

Uſe 4. Our comfortable way in ſorrows and acquaintance with griefs is, to apply our ſelves to Jeſus Chriſt.

1. Seek if our ſorrow be like Chriſts ſorrow, and find out our particular, and ſee ſome ſimilitude betwixt Chriſt and us.

2. See how as Chriſt the Head, ſo a member of Chriſt may be holy and good, and yet full of many afflictions and grievances.

3. Know then that all evils may by him be ſanctified to us, and they cannot ſwallow us up, becauſe they are all dedicated in him unto Gods glory, mitigated, merited eternal deliverance from them, and he can give us his ſpirit to make them all work for our good.

4. Reckon his was maledictory, expiatory, ſatisfactory, ours onely paternal afflictions, caſtigatory, purgatory, probatory. He hath delivered us from the curſe of evils, not from the pain of them: Wicked men have no ſurety being unbelievers, and therefore they muſt be in an eternal eſtate of ſatisfying. Marvellous comfort may redound from this, that Chriſt was a man of ſorrows, it was to acquaint us with everlaſting conſolations, and

and good hopes through the grace and merit of his ſufferings, they all are ours for comfort and advantage.

We hid our faces, as it were, from him; he was deſpiſed, and we eſteemed him not.] The Concluſion is this: Iſa. 53. 3.

Jeſus Chriſt was ſo deſpiſed on earth, as all faces of favour were hid from him. Doct.

The world ſo looked at Chriſt, as he was not counted worthy of a good look. He, by whoſe countenance we are bleſſed, was not counted worthy of a good countenance. Now this muſt not be taken, as if none did eſteem and look well upon Chriſt; for we read that divers believed in him and received him, as the Diſciples, *Nicodemus*, *Joſeph* of *Arimathea*, the Centurion, *John Baptiſt*, *Zacheus*, the *Maries*, and ſome devout women; the cured of ſickneſſes, raiſed from death, diſpoſſeſt of Devils, and thoſe that ſaid, *He hath done all things; Never man ſpake like this man.* Joh. 7. 46. But it is meant of the greateſt part of the Jews, of whom few in compariſon did ſhew a favorable face to him; none of any note or account did reſpect him, according to their own verdict.

Look at perſons, you ſhall find him deſpiſed of all ſorts: His kinred hid their faces, and looked upon him as one ſometime out of his wits, at leaſt they ſaid ſo. Jews hide their faces from his Kingly power, and call him the Carpenter: They hide their faces from his Holineſs, ſaying he was a Malefactor, a friend of Publicans and Sinners; from Mar. 3.

his Divine power, saying he blasphemes, because he called himself the Son of God. There was no face of pity almost shewed to him in all his bitter sufferings; there was no face of scorn or reproach hid from him: They that passed by (when he was on the Cross) reviled him, wagging their heads saying, *If thou be, if thou be the Son of God*, &c. Nay, which was the miserablest of all other, he was under the horrible woe of his Fathers wrath and hiding of his face, so as he cryed out, *My God, my God*, &c.

Mat. 27. 39, 46.

Quest. Here ariseth that *quæstio scopulosissima*, a question of great difficulty; How and why God should hide his face from his Son, seeing his Father could not but love him always? When he cryed out that he was forsaken, did he cease to be God, or to be in God?

Answ. We have the answer, That God did not hide his face from him as he was his Son, but as he was our Sponsor and Surety in the room of Sinners; He did not hide his face from Christ as Man, but from Christ as Mediator. Besides, it was not the Godheads forsaking of Christ according to essence, but according to sense. It was not a total, absolute and final forsaking, but only partial for a while, and for a short time. The union with God was never dissolved; He was one with God, even when he cryed out so; only it was the Lords pleasure, that the Godhead keeping the union, should notwithstanding withdraw some comfort and vision. Therefore some call this cessation of the comforts of the Godhead, the sweet sleep of the

Desitio & cessatio influxus ad consolationem. Voetius.

Non solvit unionem, sed subtraxit visionem. Leo.

the Divinity, as in which the Godhead held in its comforts from the Manhood of Christ, as he was our Surety and Sacrifice. Others call this a kind of sequestration of the delight of the eternal Divinity, or the Divinities absenting it self from the passion in some effects, secretly supporting, but not so apparently comforting. All which must be understood of some Consolatory effects of the Godhead held and kept in, but not of any dissolution of the union. As we see *Joseph* kept in his heart and countenance from discovery of sweet affection to his brethren for a while, though *Joseph* was a kind brother still, and they were his dearly beloved and pittied, only he kept his love in for a season under disappearances. So was the heart of God, as always, so even then unto Christ; but God held in the manifestations of his delight, Christ being now paying the debt of Sinners, and knowing he was undergoing their due wrath and curse.

Passio Christi fuit dulcis Divinitatis somnus. Aug.

Park. de descens. Christi, lib. 3. sect. 122.

Use.

The inferences should bring us to admire the profound mysterie of Mercy and Justice, of wisdom and counsel to so bring it about, that the Son of God should be a Son of sorrows, and yet God the Fountain of joys to sinners at same time, yet repleat with all perfections of the Godhead. How unsearchable are the mysteries of Judgment and Mercy, and past conceiving!

2. It would infer the wonderful spectacle of his low humiliation for sinners, to make them highly thankful, that the Son of God should be cast into such a deluge of sorrows for sinful man, to whom

eternal anguish and everlasting sorrows were due.

3. It shews us the horrible nature of sin, the infiniteness of Gods justice; that we should hate the one, and deeply dread the other.

4. Comfort wonderfully flows to all Believers, 1. That Christ's were meritorious sorrows to free us from coming into such a state of Judgment. 2. To assure us that all our sorrows are but castigatory, his were fully expiatory. No Purgatory-sorrows, no Hell-sorrows need a Believer fear or trouble himself withall. 3. We may gather joy to our hearts and souls under the strongest grievances, sufferings, anguishes; that yet we may be dear in Gods heart, though he hide his face; though all the countenances of the world be changed into strangeness, yet we may be the beloved children of God. The hidings of Gods face are but for a while; the Sun of Righteousness will come again from under the clouds, and we may cry, *My God, my God*, believingly; and resolve, *I will wait upon the Lord that hideth his face from the house of Jacob, and will look for him.* He cannot hide his face so strongly and earnestly from any, as he hath done from Christ.

Isa. 8. 17.

VERS.

VERS. 4.

Surely he hath borne our griefs and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. Iſa. 53. 4.

HEre is the true cauſe of all Chriſt endured; it was for us, and in our ſtead. If any would ask, which is the notableſt Verſe in all this Chapter? which is the ſubſtance and abridgment of all the Goſpel? which is the Summary of the Faith of whole Chriſtianity? I ſhould point to this Verſe. What a precious Stone is in a Ring; what the Heart in a living Creature; what the Foundation in a Building; what the Sun in the World, that is this Sentence of the Prophet, the moſt eminent comfortable piece of all, compriſing the whole myſterie of the Redemption of Man by Jeſus Chriſt both God and Man. Here are in this ſhort compaſs of words,

1. The perſon of our Redeemer Jeſus Chriſt, both God and Man; [*He.*]

2. Here are his great ſufferings in life and death; *He bore ſorrows and griefs.*

3. Here is the meritorious cauſe why Chriſt ſuffered ſo much, not for himſelf, but for us; they were our ſorrows, our griefs.

4. Here is the compleating the work of our Redemption; *He bore, He carried.* He hath borne, and borne away our ſins from us, and for us: He hath carried, and carried away, and quite taken our

our ſins from us, and ſo freed us from the puniſhment of ſin.

5. Here is the ſad and bad requital he found from ſinners, and the Jews; they looked at his ſufferings as his own, they eſteemed not his ineſtimable paſſion and compaſſion; they looked at him as a Malefactor, as juſtly curſed, but removing no curſe from unjuſt ſinners: *Yet we did eſteem him ſtricken, ſmitten of God, and afflicted.*

The cleer explication of theſe words is very needful, for the confirming and cleering of the doctrine of Faith, and for the ſhunning and breaking in pieces thoſe nets and ſnares of deceit, which Satan and wicked men have made about this, to catch and beguile ſouls.

Surely, he hath borne] Bleſſed be God for this one word! it is worth all the World beſides, yea and better too. It is ſure that all the ſufferings of Chriſt were ours, the fruit of our ſins, and to deliver us from ſins. God doth not by his Prophet pronounce it ſimply, but earneſtly and aſſeveringly, [Surely, or Verily;] and Gods *Verilies* are above all the Worlds oaths. It is with an oath, ſaith *Sculteſus*. *Junius* hath it, ſo *Munſter* and *Muſculus*; *Notwithſtanding this, he hath borne our griefs, &c.* making it an adverſative particle only. But ſome much earneſt are againſt that, as making the Prophet here ſpeak very earneſtly. So the word is uſed elſwhere; *Surely the Lord is in this place, &c.* Gen. 28. 16. *Moſes feared and ſaid, Srely this thing is known. Verily thou art a God that*

Sanè, Caſtel. *Juramentum eſt Verè.* Sculcet. in loc. *Certè*, Clopenburgius. Tarnov. in Iſa cap. 53. Exod. 2. 14. Iſa. 45. 15.

that hideſt thy ſelf. As if the Prophet ſaid; If Chriſt ſhall be thus deformed, defaced, and daſhed into miſery, ſurely enough it is not for himſelf, they are of a certainty our ſins he bears: Verily they are our iniquities, and borne by him in our room; our evil deſerts bring him thus low.

Hath borne, hath carried.] Theſe two phraſes would well be eyed; for ſome would bear and carry away the work of our Redemption, with theſe words of *bearing* and *carrying*, ſtraitning them in their ſenſe, and wrong underſtanding them. This of bearing and carrying is ſo plain, as needs no explication, but that Satan and *Socinus* cannot bear or endure theſe words without cavilling and malice. Bearing and carrying, ſignifie the taking and lifting up of a burthen, the ſuſtaining and enduring it upon one as an heavy thing. Thus Chriſt took up our ſins as our Surety, laid them upon himſelf, underwent the wrath, curſe and puniſhment due to them. Here the Enemy of Grace would be ungraciouſly witty and learned, ſaying, It is true, Chriſt bore and carried our ſins; that is, he bore them and carried them away, or took away our ſins: But he writes, It is not meant that he ſuffered for our ſins, and that they were imputed to him. To this purpoſe he brings the word ſo uſed in *Exodus*; *Forgiving iniquity, &c.* It is in the very force of the word, *taking away iniquity, &c.* He ſaith, and he ſaith truly, it is ſometimes *taking away*, as well as *bearing*. But *interdum* or *aliquando* is not *ſemper*; and it is as true, that it is, as here, ſo oftentimes uſed for bearing,

Socin. de Servat. cap. 4.

Exod. 34. 7.

Lubbert cont. Socin. l. 2. c. 4.

bearing, or carrying upon one. Beſides, there is difference betwixt *Jehovah's* taking or bearing away of ſin, and *Jeſus* his bearing. If *Jehovah* be ſaid to bear or take away ſin, that is another way than *Jeſus* his bearing of ſins. *Jeſus* bears ſins, as he is wounded, is crucified, dies, is made a curſe by the bearing them; but *Jehovah* bears them away by forgiving, without any pain, paſſion, or ſuffering of his, he being impaſſible. Therefore the word of *bearing* is to be conſidered according to the matter and perſon to which it is applied: But here it is applied to a ſuffering perſon, and ſo it is of bearing upon him as a burthen, rather then alone of bearing away. We grant, that Chriſt, in bearing our ſins, hath borne them away; but it muſt be withall granted, that he who bears a thing away, firſt bears it, before he can be ſaid to bear it away. He is the Lamb of God indeed, that takes away the ſins of the world; but he firſt takes our ſins upon him, and undergoes the curſe, and by the merit of his ſuffering he takes away both ſin and curſe. It is the ordinary manner of phraſing it in the Hebrew tongue, when there is ſpeaking of enduring of puniſhment, it is named the bearing of iniquity, that is, the guilt, and ſorrow or puniſhment due to that guilt. *He ſhall bear his iniquity, that hears the voice of ſwearing, and utters it not.* Bearing iniquity, there, is bearing the puniſhment; ſuch an one is guilty, and ſubject to Divine puniſhment. *He that uncovers his ſiſters nakedneſs, ſhall bear his iniquity*; that is, ſhall be puniſhed as is due to that iniquity. So in the

נשא *tulit, attulit, abſtulit.*

There is Chriſts *pertulit* and *abſtulit*; but his *pertulit* is before his *abſtulit.*

Grot. defenſ. fid. Cath. de ſatisfact.

Levit. 5. 1.

Lev. 20 17.

New

New Teſtament, *He that troubleth you ſhall bear his judgement.*

Our griefs, and our ſorrows, that is, the puniſhment of our ſins, which were due unto them, which we in our own perſons ſhould have ſuſtained and undergone, but that Chriſt as our ſurety, *the ſurety of a better covenant*, took our ſins and ſorrows upon him, and as a Sponſer in our room, had our iniquities imputed unto him, and our penalties impoſed upon him, which he enduring and going through, his merits and ſufferings are made ours for our Juſtification and Reconciliation to remove all wrath and curſe from us. That place is applied to this in *Matthew*, of Chriſts healing all infirmities and diſeaſes, *that it might be fulfilled which was ſpoken by Iſaith* in this place, *himſelf took our infirmities, and bore our ſickneſſes*, as if Chriſt were ſick and diſeaſed in our ſtead, and that were all meant here. But herein the application is wrong and ſhort, for Chriſt was never ſick or diſeaſed, no Scripture affirms that he was ſo.

Heb. 7. 22.

Matth. 8. 17.

His bearing our ſickneſſes and infirmities, as in *Matthew*, is his curing them, and taking them away, and for proper bearing of them, it was in the cauſes of them, our ſins, from which ſickneſſes ariſe. And yet he had much trouble about ſickneſſes, for he took great pains, to go about and travel to heal them, and *he was touched with our infirmities*, by great ſympathy and compaſſion about them, and thus with labour and compaſſion about them, he may be ſaid to bear our ſickneſſes. The very healing of diſeaſes, being burthenous to

Heb. 4. 15.

ſtrive with throngs of people to travel about to do it, and to be preſſed with much fellow-feeling, will amount to this, that he bare our ſickneſſes, it was a burden and weight upon him to do it. But to think this is all intended, is with *Socinus* to handle the ſcales and ballance deceitfully; for the cauſes of ſickneſſes which Chriſt bore, were more then all ſickneſſes in the world, ſins and the guilt of them, which are eſpecially intended in this Scripture.

Yet we did eſteem him, &c.] Here follows the uncomfortable and ſandalous interpretation, that the unbeleeving Jews made of this comfortable work of our redemption, by theſe bitter ſufferings of Chriſt. It ſhould have been thus interpreted, if true faith and love to Chriſt had been the Interpreter: When Chriſt endured all this for us, we eſteemed our ſelves deadly ſinners, and Jeſus Chriſt to be an infinitely loving Saviour, and the very treaſury of unſpeakable kindneſs, that would be thus ſtricken, ſmitten, and afflicted, that ſinners might be ſpared for ever, and eternally ſaved. But blindneſs and unbelief in the Jews ſaw and confeſſed no ſuch thing, but quite contrary.

Yet] that is, notwithſtanding all this love and grace of Chriſt to loſt ſinners, we eſteemed Chriſt to ſuffer as the greateſt ſinner.

We did eſteem him ſtricken, &c.] Before we heard they eſteemed him not; here we find they eſteemed him, but it is worſe then their not eſteeming him. A bad eſteem, is worſe then no eſteem; for they eſteemed him as a notorious and

and marked sinner, whom the wrath of God had marked out by strange punishments, and cast his notable vengeance upon more then upon others, as a notorious one.

We esteemed him] *We*, that is, our unbelieving people of the Jews. A good man may speak in the first person of the faults and wickedness of his Nation, though he himself be not guilty of it, and yet may say *we*. As a man may say of *England* at this day, we are an adulterous and apostate Generation, that are weary of the Gospel; and yet that man who says so, may be a faithful servant of God, and free from the great wickedness which is spoken of under the word *we*. So was *Isaiah*, he a believer complains of the unbelief of the Jews, in which he was no partaker, but a sorrowful complainer, though he say *we*. For the word *we* notes what was the common and most general sin spread over all the Nation.

Stricken] *Hierom*, and so the vulgar Latin, for *stricken*, renders it, *we esteemed him as a Leper*, or as one stricken with leprosie: The word signifies one touched, whom God hath touched; But it is meant one of Gods grievous and deep touches, as a touch with the plague of leprosie. Satan bad God touch *Jobs* bone and flesh, he meant a sore touch, that should reach with a plague of botches and putrifying scabs to his bones. Gods grievous plagues are called touching, *Job* 19. 21. *Job* saith, *have pitty upon me, O my friends, for the hand of God hath touched me*; that is, hath grievously and fearfully scourged and plagued me.

Hieronym. in Isa 53.

Job 2. 5. ἐν ἀφῇ ὄντα, ἠφημένον. Symach Aquila. Apud Drusium in Fragm. in hunc Isa. loc.

Leproſie and plague were accounted to come from God as the immediate cauſe, and ſo were called *Plagæ*, the Plague, or ſtrokes of his head. This is not to be taken, as if the Jews did verily believe Chriſt was ſmitten as a Leper, for then they would never have come near him, but thus it is to be thought on, that they looked as ſtrangely at him in his ſorrows and ſufferings, as one ſtrangely plagued of God for his own ſins, and as they uſed lepers, ſo many of them uſed him.

1. They hid their faces from lepers; ſo they hid their faces from Chriſt.

2. Lepers were accounted very unclean; they look upon Chriſt, when they look upon him and account him as an unclean and wretched creature.

3. Leproſie was counted a great token of Gods wrath; ſo they thought Chriſt in all his ſufferings to be deſervedly under the wrath of God for his own ſins and wickedneſs, and ſuffering worſe then others, becauſe they judged he had ſinned more then others.

Mucke elohim umeunne. Andr. in Defenſ. Concil. Trident. lib 4 A Lap. Com. in Iſa. cap. 53. Tarnov. in loc.

Smitten of God] *percuſſum Dei, ſeu à Deo.* Some Jews by an happy occaſion miſtaking theſe words, and reading them ungramatically, *percuſſum Deum & humiliatum*, that God was ſmitten and afflicted, were taken and converted by this miſtake to the Chriſtian faith, preſently beleeving that Chriſt was God and wounded for ſinners, and the ſufferings of him meant in this place. It is true, he was God, but that is not ſo plainly affirmed

affirmed here, but that he was ſmitten of God. He was ſmitten indeed unto death.

Afflicted] that is, ſo afflicted, as deſtitute of help, for that is the ſignification of the word. They judged one ſo humbled and extraordinarily afflicted muſt needs be ſome vile perſon, whom God would not look at, or help; To that purpoſe they mocked him on the croſs, *he truſted in God let him deliver him*, &c. From the word, *Surely he hath born our griefs*, &c. our Concluſion is thus,

Doctr. *It is to be held as a ſure and certain truth by all believers, that Ieſus Chriſt ſuffered for us, and bore our ſins and ſorrows.*

The Doctrine of our redemption by Chriſts death is to be believed, ſurely & ſoundly as our life. *Peter* ſpeaking of the Prophets ſaith, *We have a more ſure word of propheſie*: So is this a ſure word of the Prophets, that Chriſt bore our ſorrows; This is a ſure word of the Apoſtles, that *Chriſt was delivered to death for our ſins, and roſe again for our juſtification.* All the ſorrows of Chriſt in his life and death, were our ſorrows in the cauſe, ſin; and our ſorrows in the remedy, merit and ſatisfaction, the purchaſe of life and ſalvation. *He gave himſelf for us, that he might redeem us from all iniquity.* It was a free gift, he gave himſelf: It was for us, not for himſelf, it was to be a ſurety for us, and ſatisfie in our ſtead; the benefit redounding, *that he might redeem us*, he had nothing of his own to pay a ranſom for.

1 Pet. 1.

Rom. 4. 25.

Tit. 2.

What

What he redeemed us from, it was *from all iniquity*; ſin in the guilt, and what was due to that guilt, wrath, and curſe of God. Damnation and curſe is the natural and legal fruit of our iniquities. Nothing was found in him to ſuffer and ſatisfie for: *He that knew no ſin of his own, was made ſin for us*, &c. Take that place full of curſe and bleſſing: *Chriſt redeemed us from the curſe of the Law*, &c. Here the matter is clear enough; for the perſon redeeming, it was Chriſt. For the perſons redeemed, us believers. For the manner of redemption, by being made a curſe for us. So that the moſt Bleſſed was accurſed, that the accurſed might be bleſſed, and by a great myſtery, and probleme of faith, Curſedneſs travels and is delivered of a birth, and the name of the child is Bleſſedneſs. Our ſtate was a ſtate of condemnation, Chriſt underwent it for us, and out of his condemnation ariſes our ſalvation; his ſorrows are the parents of our joy.

Gal. 3. 13.

Reaſons, why this is to be held as a moſt ſure truth,

1. Becauſe we are every way unſure of ſalvation, if this be not our ſure way: If we have not this way, we have loſt all waies, for *Chriſt is the way*. Preſently after the fall, we are told of this, *The ſeed of the woman ſhall bruiſe the Serpents head*. Under the Law we are directed to Chriſt, and to his ſufferings for us, in killing of Lambs for ſacrifice, in the Brazen ſerpent. The Prophets at large ſpeak of this, that he ſhould be *the Lord our righteouſneſs*: *To us a child is born, to us a Son is*

Gen. 3. 15.

Jerem 23. Iſa. 9.

is given: And some would be ingenious to bring those words to the very Cross, *The government shall be upon his shoulders*, making it to be meant of Christ bearing the cross, and the cross bearing Christ. But our redemption needs not strained Allegories. We owed the Lord a death, *In the day thou eatest thou shalt die.* God is a severe and just Creditor; the death and debt was an everlasting death, the sorrows everlasting sorrows to be undergone. Man could not undergo and live. Then God sent his Son, who could both undergo, and overgo it; Christ answers with as good as [I can and will:] *Lo, I come to do thy will, O God*, thy work O man. If Christ have not done it, we are not sure of any word, that promises any other to do it. *There is no name under heaven*, no nor in heaven but his *whereby we can be saved.*

Quis omnino regum insigne potestatis suæ humero præfert, &c. Tert. cont. Judæos.

Psal. 40.

Acts 4.

2. We must hold this sure, or else all this sad story of Christs death and sufferings was in vain. If he died not for this purpose, he died for no purpose that we know; nay then all the Scripture is in vain, which is but summarily the finger of the wisdom of God, pointing us to salvation by the Son of God, with the Baptists language, *Behold the Lamb of God that takes away the sins of the world.* Let us enquire, First, Christ suffered not for himself; Righteousness and perfect holiness is in no direct line of the kindred of sorrows and sufferings. He knew no sin, he gave himself a ransom for sinners; it was not for the standing good Angels, they sinned not; It was not for the

John 1.

the faln evil Angels, they ſinned without a Tempter, they periſh without a Saviour. *He took not the nature of Angels*, to ſhew that he came not to redeem the Angelick nature; it remains without controverſie *God manifeſted in the fleſh* of man, came to redeem man, all his ſorrows were our ſorrows, and indured by him, were for this end, to make ſatisfaction for our ſins. Our debt was by the tree, this ſecond *Adam* ſatisfies upon the tree, to ſhew that he came to pay the debts of the firſt *Adam*. If it were not thus, how
1 Tim. 1.15. could thoſe words of the Holy Ghoſt be a *faithful ſaying, and worthy of all acceptation, that Ieſus Chriſt came into the world to ſave ſinners*. If he did not we were yet in our ſins, and muſt of Chriſtians turn Jews, and be yet in a miſerable and hopeleſs expectance of a Savior, that ſhal come to ſave us we know not when, and we know not why or how. Then we might ſay with the two
Luke 24. Diſciples ſuſpended twixt hope and fear. *We truſted that it had been he, that ſhould have redeemed* Iſrael. We have no ground left to ſtand on for ſalvation, if this be not ſure, but ſink under us. God has ſent his Son, his Son died, he dyed for ſome. *Deus & natura nihil faciunt fruſtra*. Whether Gods counſel and purpoſe ſhould tend we know not in ſending Chriſt, if it were not to ſeek and ſave man that was loſt.

Uſe. The waies of this Doctrines uſefulneſs will be to cleave to the Spirit of truth, in aſſerting theſe ſufferings of Chriſt to be for us, and in our ſtead to perfect our redemption and remove our curſe,

and

and to reject all the injections of the ſpirits of error, the Socinians and the Papiſts, who go about to hinder the brightneſs and fulneſs of the ſatisfaction of Chriſt. The Socinian would wholly take it away, and make Chriſt to be ſtricken and ſmitten *noſtri bono*, but not *noſtri loco*, for our good but not in our room, to ſatisfie divine Juſtice for us. Which is to order Chriſt to ſtand in the rank of ſuffering Saints, as if they were our ſorrows onely to comfort us, that others have born ſorrows before us; hath taught us by his example, how with faith and patience to walk with our burden, and glorifie God in a day of affliction. This keeps the debt unpaid, ſouls unredeemed, and a Surety for us not to be named. A device of Satans to make the whole Goſpel a blot, and whole mankind to lie in its miſery, and to know nothing of ſuch a purpoſe of God, as the ſalvation of man by faith in Chriſt the Redeemer; that nothing ſhall be thought of Chriſts ſorrows as ſatisfactory, but onely to make him a chief Scholar in the School of patient Saints, whoſe afflictions have been admirably exemplary. Away with ſuch weak thoughts of Chriſts ſtrong paſſions, which leave us weak conſolations, and ſtrong fears that we muſt ſatisfie God our ſelves either in this life, or in the life to come; and *all the ſufferings of this life are not worthy of the leaſt glory that ſhall be revealed.* Here is enough in this Chapter to refute that in ſeveral clear paſſages: And in the life to come, it being an infinite juſtice that is to be ſatisfied, they will be infi- Rom. 8.

nite and everlasting sorrows, that must be indured.

Use 2. 2. The doctrine of Papists will be short and shallow, who dispute degrees of comparison betwixt the sorrows and sufferings of Christ and other Martyrs, whether others indured not for exquisitness of pains and tortures as much as he, as *Laurence*, *Vincentius* and others. An unschoollike point to dispute, and not fit to be thought on by Christians, who know well enough in this, that there were no sorrows like Christs sorrows, and that the wrath of God for the sin of man that laid upon Christ, must needs be sorer then all afflictions and sore trials, in which the ingredients were but Gods fatherly love and anger, without respect to satisfie for any sins of a single man, much less of the world. And then again they go about to breed sorrow to Christ, if it were possible, in affirming the sorrows of Christ delivered us from eternal punishment, but we our selves must with sorrows and penance satisfie to remove temporal punishments and wrath. As if the Son of God at the end of all his sorrows and sufferings for sinners, must write an imperfect Book of his satisfactions, with a *desunt nonnulla*: I have done something, paid some of the debt, and man must do the rest. How derogatory is this to the person of the Son of God, that he should have named the satisfactions, additions, supererrogations, indulgences of sinners, as if he and his sorrows were arrows shot short of the mark of full satisfaction, and plenary remission.

Aquin. Durand.

Larga Dei bonitas veniam non dimidiabit. Aut nihil, aut totum, te lachrymante, dabit vetus distichon ab antiquo in Ecclesia receptum.

3. By

3. By this doctrine we are confirmed in the comfort of eternal redemption and reconciliation wrought for us. *Use 3.*

First, Comforts in our afflictions we have, that all our sorrows are not laid upon us by God as a Judge but as a Father, Christ has born for us the curſing ſorrows.

Secondly, In afflictions and ſorrows read a lecture of comfort, the Lords bringing you to conformity with his Son Jeſus Chriſt, who was the great veſſel of our griefs, and bore the better part of our ſorrows, hath left the eaſie part to us.

Thirdly, Hold faſt againſt Satan, when he would make all troubles Letters Patents of Gods wrath, that Chriſt hath born that for you.

Fourthly, Exerciſe faith upon Chriſts full payment for all judgement was due to you in life, death, or after death, even vengeance to come is removed. Hebr. 4. 15.

Fifthly, Fly to Chriſt in all your ſorrows, who knows how to comfort you with the comforts wherewith he hewas comforted, and is a fellow-feeling High Prieſt.

4. Be very thankful to God for Chriſts ſorrows and burdens, which makes our heavieſt yoke eaſie, and burden light. *Use. 4.*

5. Stedfaſtly hold, ſtrongly ſtudy the ſorrows and ſufferings of Chriſt, the ground of them, the end of them. *Use 5.*

First, To challenge your intereſt in God,

as a God satisfied and reconciled.

Secondly, To live upon your portion and Christs purchase of peace.

Thirdly, To answer all temptations of Satan.

Fourthly, to keep firm in the faith and doctrine of Christ and Gospel, against all the regiment of the Spirit of errors, that would darken this glorious truth, and spoil all your Gospel knowledge, if you be drawn from firmness in this.

Yet we did esteem him stricken, smitten of God and afflicted.

Doct. The point is this: *It is a Jewish and wicked censure, from greatness of afflictions, to argue the greatest sinners.*

The blind and wicked world are ready to condemn Gods children when they are under Gods rods. It was baseness in the Jews, it was cruelty in them to the *Galilean*: *Suppose ye those* Galileans *were sinners above all the* Galileans, *because they suffered such things? I tell you na*, &c. It was barbarousness in the Barbarians to judge *Paul* some murtherer, because the Viper fastned on his hand.

Luk. 13. 2, 3.

Acts. 28.

Reas. 1. 1. All things fall alike in these kind of dispensations to all men, neither love nor hatred can certainly be concluded by them.

2. The very Jews hold, there are *castigationes amoris*, and God may severely chasten the dearly beloved of his soul, and yet not take away his loveing kindness from him.

Maimonides. Jer. 12. 7. Psa. 89. 31, 32, 33, 34.

This

This explodes that bruitish and base disposition of the World; that if they never knew evil by a man before, yet when he is under great and strange afflictions, they go about to vex him worse then God vexes him, by making him an hypocrite and notorious wicked one, because such weight of troubles lies upon him. This is to justifie the Jews in their abhorrencie of Christ for his great sufferings; this is to add affliction to affliction, and to condemn the generation of the Just, whom God hath absolved, and yet lays upon them chastisements and rods of trial.

Learn we these two things. 1. That Gods dearest Servants may have the sorest scourges, and yet be the heirs of his breast and bosom. Christ, *Iob*, *David*, &c. they may be tempted of the Devil, translated from place to place by the Devil, bewitched, poor, naked, all manner of ways pained, and yet be dear sons and daughters to the Lord Almighty, for whom he reserves the heritage. 2. We learn again, that we are not to esteem as the World esteems, that freedom from afflictions and grievances, losses, distresses in this world, and a quiet fair estate, is a sign of Gods favor, and of his Child. No, many have these, who have a pitfall in the end, and miserably perish. *Use* 2. Matth. 4. Psal. 73.

Let us take heed of this worldly humor of censuring Gods afflicted, and presently conclude great sins under great sorrows. It is safe thus to censure our selves, and always to put sin in the conclusion, when afflictions are in the premisses. But there is neither verity nor charity enough in it, to condemn all. *Use* 3.

all others because of their great sufferings: For God gives many of his dearest children here sharp dealings, because he will make them amends with more sweetness in his Kingdom; because he would train them up unto a more excellent faith and patience, he would wean them from this world, he would have them more to flie unto him, and live upon him.

Use 4: --- Ne te quæsiveris extra. Pers.

Lastly, let us be instructed to judg of our estates by the Word of God, and not by the judgment of the world. Let all our sorrows and comforts ebb and flow by and according to the Word of Christ, and not according to the sentence of the World, which is of a broken judgment both in things good and evil. If the Word of God, and Conscience judging according to that Word excuse, we need not esteem of the Worlds censuring or accusing.

VERS. 5.

Isa 53. 5. *But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

THis is whole in the whole body of this Chapter, and whole in every part, *The meritorious sufferings of Christ*. It is the whole also of our Redemption, *The merits of Christ dying and rising again*

again. The Prophet ſets on again to write of the ſame thing, with electing new phraſes of expreſſion. Why is the Prophet ſo expenſive in many words and phraſes about the ſame thing, to continue it thus Verſe after Verſe, and to heap up divers new phraſes about it?

1. Becauſe it is the high myſterie of Faith, that our hopes of a glorious and bleſſed Life ſhould riſe out of a baſe and curſed Death, and our Righteouſneſs to ſpring from one that died in the eſteem of the world an unrighteous perſon. Fleſh and blood cannot conceive and reach this truth, and therefore it needs to be urged over and over again, before we can ſoundly believe it and receive it.

2. It would prove moſt ſtrange to the Jews, as the Prophet foreſaw in the Spirit. He did beforehand ſee, that an hundred of other men would receive it before one Jew; for they had the hand deeply in his death, and their heart is ſhrewdly hardened in unbelief againſt the Goſpel, and the doctrine of his life and death. Hereupon he more earneſtly preſſeth it, becauſe they moſt blindly deny it, and are moſt dangerouſly hardened againſt it; judging that ſhort and curſory ſpeaking of it would take no place with them. He is the cleerer and fuller in treating, becauſe the Jews (he knew) would be ſtiffer and fuller in oppoſing.

3. Well may he be much in declaring the ſorrows and ſufferings of Chriſt in his death, becauſe this is the pearl of life, the Believers ſouls jewel, the

the comfort of a Christians life, to be full of the knowledg of it, strong in believing and meditating of it. That can never too much be spoken or written on, that can never be too much believed, to admire it, live upon it, and bless God for it. Here are four several phrases, all pointing to one and the same thing, Christs sufferings, and our healing and saving by that balsam.

1. He was wounded, and there is the cause. For what? for our transgressions.

2. He was bruised. For what? for our iniquities.

3. He was under sharp chastisement. For what? for our peace.

4. He endured scourgings and stripes, that made sore his flesh. For what? to heal our souls: *By his stripes we are healed.*

The first word is *But*; which as an adversative particle is of very good use here, and set as adverse and against that false opinion and estimation of the perverse and unbelieving Jews, in the end of the former verse. *We*, saith the Prophet, that is, the unbelieving part of our Jewish nation, did esteem Christ in all his pains and torments as one that was deservedly plagued and smitten of God for his own great sins; That he was a notorious malefactor, and therefore God made him a notorious sufferer. Now these words confute that false estimation; as if the Prophet said, But it was nothing so, it was a false judgment: He was wounded indeed, but it was for none of his own, they were our sins; He, all this while, under all these

wounds

wounds was innocent: his were the pains, but ours were the sins.

He was wounded] by the word wounded, is to be understood not onely the wounds of nails, and spear, but all the bitterness and anguish of his sufferings and death are to be taken in with this word wounded. Some read it, he was affected with dolour, or with great pain, from a word that signifies to be in pain, as a woman in travell and child-bearing. And surely Christs pain was as exquisite as any. Others think it may be from the word that signifies he was prophaned, or suffered violence.

מחן לל à radice חול dolere more parturientium. Tarnov. Or à radice חלל vim passus est, profanatus est. Forerius.

The Prepositon *For*, signifies the cause of Christs sufferings, it was *for* our sins. They were the meritorious cause of all Christs sufferings.

Our transgressions.] It is a word that signifies high offences by way of rebellion, when a Subject falls from his Lord and Master, and riseth up in rebellion against him. Such are *our transgressions*, we are children of rebellion in *Adam*, he fell from his Lord, and we in him We have added rebellion to our sin; Christ suffered as a rebell, but it was for our rebellions.

Job 34. 37.

He was bruised.] This is a setting forth of Christs pain further, and more then by wounds. Bruising is the crushing, or by weight bringing a thing into pieces. He was like a worm trod upon, crushed and bruised; he was used as a worm rather then as a man. This points to his torments, and anguishes in bodie all over, in every part,

Attritus, comminatus, contritus.

Psal. 22. 6. Psal. 22. 16, 17

blows, bloud-shed, wounds, stretching, straining. The word *iniquities* signifies strayings or declinings, goings and wandrings out of the right way.

The chastisement of our peace, &c.) Meaning is, God scourged and punished him for our sins; we should have been scourged to everlasting death, and he was punished in our stead, and took death upon him for us; it was a chastisement of pain to him, but a chastisement of peace to us, because by it he hath merited favour and peace for all beleevers, for Christs passion procures our reconciliation.

By his stripes we are healed.) Stripes here is that word, which signifies the *blew marks*, or *livid spots*, or gatherings together of blood in the body by whips, scourges, or blows, when either sharp or heavy things give strokes upon the naked body, the bloud is gathered together, and the stripes or strokes, are discerned by blew prints, marks, or swellings. When the Apostle saith, *I beat down my body*, the word is, *I beat my body black and blew*. So the Greek word in *Peter* answers to this of *Esay*, μώλωψ, which is the footstep, or print of stripes and strokes, the *blewness of the wound*, as *Salomon* would call it, His meaning is this, Christ was wounded with whips and scourges, but we live with a whole skin, and healed soul, for all our health is the merit and purchase of his wounds. He hath procured us the health of peace, and righteousness by his stripes, for us, and in our room.

Sanie collecti tumores, atque apostemata. Lorin. in 1 Ep. Petr. 2. 24.

1 Cor. 9. Prov. 20. 3.

We

We take up the two firſt phraſes into one concluſion.

The ſalvation of a ſinner is very coſtly. *Doctr.*

It ariſes from the ſeveral coſts and charges drawn into one entire ſum, which were laid out for mans ſalvation.

This I ſhall ſhew in ſundry wayes of divine expences about redeeming us. Firſt, man being loſt and fallen from God, he had a thought and gracious purpoſe in his heart to recover us again, and not to leave us eternally loſt. It coſt God thoughts of us, before the world was made. O how precious were the thoughts of God, to think of ſuch dead dogs as we are? The leaſt gracious thought of God in mercy to a ſinner, is more precious and coſtly then all the world beſide. One good thought of Gods heart would outweigh all the wealth and glory of the world. 1.

Pſal. 40. 5. Pſal. 139. 17.

2. To the working of our ſalvation, God gave himſelf to us by Covenant and Oath; *I will be their God, and they ſhall be my people.* It is true, we muſt give up our ſelves to God alſo: but what is that? It is nothing in compariſon; for firſt, God gives himſelf to us, and that is the ground and cauſe we give up our ſelves to him. It is nothing ſo much as a farthing of braſs given to him that gives us a million of Gold. Secondly, if we give up our ſelves to God, it is for our own happineſs, to have him our Judge, King, Law-giver to ſave us, as not knowing how to ſave our ſelves. There is nothing added to his benefit, or glory, by this gift. And when God gives himſelf to us; it is for our 2.

Iſai. 33. 22.

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Sanie collecti tumores, atque apostemata. Lorin. in 1 Ep. Petr. 2. 24.

1 Cor. 9. Prov. 20. 3.

We

We take up the two first phrases into one conclusion.

The salvation of a sinner is very costly. *Doctr.*

It arises from the several costs and charges drawn into one entire sum, which were laid out for mans salvation.

This I shall shew in sundry wayes of divine expences about redeeming us. First, man being lost and fallen from God, he had a thought and gracious purpose in his heart to recover us again, and not to leave us eternally lost. It cost God thoughts of us, before the world was made. O how precious were the thoughts of God, to think of such dead dogs as we are? The least gracious thought of God in mercy to a sinner, is more precious and costly then all the world beside. One good thought of Gods heart would outweigh all the wealth and glory of the world. 1.

Psal. 40. 5. Psal. 139. 17.

2. To the working of our salvation, God gave himself to us by Covenant and Oath; *I will be their God, and they shall be my people.* It is true, we must give up our selves to God also: but what is that? It is nothing in comparison; for first, God gives himself to us, and that is the ground and cause we give up our selves to him. It is nothing so much as a farthing of brass given to him that gives us a million of Gold. Secondly, if we give up our selves to God, it is for our own happiness, to have him our Judge, King, Law-giver to save us, as not knowing how to save our selves. There is nothing added to his benefit, or glory, by this gift. And when God gives himself to us; it is for our com-

Isai. 33. 22.

comfort, to be a Father to helpleſs, hopeleſs children. Thirdly, when we give our ſelves to God, we give him but his own, we are not our own: *It is he that made us, and not we our ſelves, we are his people, and the ſheep of his paſture.* But God is *ſui juris*, he is his own, and lives of himſelf, and in himſelf; all his being and bleſſedneſs is intrinſecall, his perfection and happineſs is full, if he ſhould abide in a reſervedneſs, and not look upon any creature, nor own any ſon of man.

Pſal. 100.

3. See what it coſts God to be given us to be our God, he lays out riches of long-ſuffering and forbearance; yet they are *deſpiſed and* man is not *led by them to repentance.*

Rom. 2.

2. God gives his Spirit, and that is a ſum of all good things, a way to make us fit for union with God, and make us partakers of the divine nature, a conſtant tie of God to ſhew his face to ſinners.

Luke 11. 13. Ezek, 39. 29.

3. God gives his Son, and his Son gives himſelf in the moſt coſtly manner to finiſh our Salvation. God is brought down to be man, this man becomes a man of ſorrows, a worm, and no man, deſpiſed, wounded, bruiſed. Divine Juſtice as it were, beats him in a morter of wrath, as wheat is brayed with a peſtel, to make up this ſweet compoſition of mans eternal Redemption. Four wayes and all wayes of admirable coſtlineſs and kindneſs is our ſalvation, ſurely wrought by Jeſus Chriſt.

1. By way of Ranſome.
2. By way of Surety.

3. By

3. By way of Sacrifice.

4. By way of Mediation, the laſt is a ground to all the reſt. All theſe may be enlarged with Scriptures, and diſcourſe upon them, which may be grounded upon the phraſes, λύτρον, ἀντίλυτρον ὑπὲρ, *he gave himſelf for a ranſom, we are bought with a price, whom God hath ſet forth to be a propitiation through faith in his blood; he gave himſelf for us, and he was made ſin for us*, &c. which lay a ſurer foundation in Chriſts bloud, then Pelagianiſm, Socinianiſm, and all the reaſons of fleſh and blood are able to root up; then all Hereſies which are in a ſort the ſtrength of the gates of Hell, are able to prevail againſt, ſo as to overthrow. See but what a Ranſome it is, not ſilver and gold, nor any corruptible treaſure, which is the height of earthly ranſomes, though it were a Kings; but it is the bloud of an undefiled and unſpotted Lamb, nay the bloud of one was a righteous and innocent man, nay to make up the weight and worth, it was the *bloud of God*, the bloud of that perſon was God, as well as man, and this will ſhew us coſtlineſs and pretiouſneſs indeed. But we leave perſon, price, purchaſe, ſacrifice, manner of ſacrificing, ſuretiſhip, the ſureſt, and yet the ſureſt ſuretiſhip, and ſweeteſt that ever was, together with Chriſts middle interpoſing on earth, and in heaven for ſinners, to the meditation and faith, of humble and thankfull ſouls, that ſee Chriſts love admirable, and beyond all love of men and women, to men and women, and ſo coſtly and precious as to be

1 Tim. 2. 6.
1 Cor. 6. 20.
Rom. 3. 25.
Tit. 2.
2 Cor. 5.

πύλας ᾅδου ὁ θεῖος λόγος ἐκάλεσε τὰς τῆ ἀθέου πλεονεξίας, τὰς τῆ αἱρέσεων βλασφημίας. Peluſ. lib. 1. Epiſt. 238.

Act. 20. 28.

be beyond all our prizing, loving, praising.

Use. The Doctrine of Extreams about the wounds and death of Christ is faultie. Papists make Christs cost lesse then it was, onely to redeem us from eternal punishments, the temporall they say we must buy out our selves. *Lutherans* stretch the sufferings of Christ too far, and say Christ suffered for all sins, Original, Actual, of all men, and satisfied for them, yea, even for the sin against the Holy Ghost, But we learn otherwise, there
John 17. is some sin, Christ will not pray for it, therefore Christ would not die for it, nor spend his blood for it.

2. We are to be excited to be at cost of three lessons about this costly love of Christ. 1. Of prizing our souls, which he purchased so dearly. This we shall do, when with all care we look to them, and lay not out the strength and vigour of them about any thing more then for and about Jesus Christ, he is the onely fit and right match for them. Thirty and three yeers was this soul in redeeming by the Son of God, and shall wee part with it for a worldly pleasure that lasts but for a moment? shall we let it go for a messe of *Esaus* pottage, presently supt up? *Fourty six yeers*, said the Jewes, *was this Temple in building, and wilt thou build it in three dayes?* Shall we put a-
John 2. way our souls into the hands of Satan in three houres for perishing vanities, which Christ was so long, and at such great cost redeeming? We should not serve Christ with that which cost us nought. 2. We should be at cost in praising and admiring

admiring this love of Christ. 3. We should labour all this cost of Christ be not lost to us. O what a losse is it, to lose his tears, blood, wounds, life, death? We labour to keep surely costly things. Our best endeavours will be to get assurance all this cost is for us, and is ours; as if we our selves had laid it out thus sufficiently. Faith would be cherished and acted upon this, to make it all our own: If we live not on Jesus Christs cost, we must die and perish at our own cost. Hold it fast, as we hold costly things, in doubts, fears, temptations, keep we this price in our hands, let not divine threatnings, nor Satans temptations drive us from it, no Arguments of humane reason our hopes; with a great sum Christ obtained this freedom for us, and paid our ransome, let us not spend it, and make it away at one cast of unbelief, but live upon it all our life, and learn to live upon it in death, by making *Pauls* practicks and applications ours, *We know in whom we have believed*, and *Jobs*, *We know that our Redeemer liveth.* 2. Tim. 1.

The chastisement of our peace was upon him, and by his stripes we are healed.

Our point hence is this, *All our peace and health is by the imputation of the righteousness of Jesus Christ suffering for us.* Doctr.

The fruit of Christs sufferings to believers, is the peace and health of reconciliation, and justification.

Two things are here included. 1. That there

is

is a ſtate of reconciliation, and health recovered for miſerable and loſt ſinners.

2. That this eſtate of health and hope is by way of tranſlation, and imputation of the merits of the ſufferings of Chriſt unto ſinners.

By *Peace*, I underſtand our reconciliation: By *our being healed*, the righteouſneſs of Chriſt made over to us, our great diſeaſe being unrighteouſneſs: By *Chriſts chaſtiſement* is meant his ſufferings, and the merit of them: By *his ſtripes*, the fruit of his ſtripes, that is the ſetting us free from the wrath of God, and the taking away our righteouſneſs to which the wrath of God was very due. The word of truth aſſures us, that we were fallen under the power of ſin and wrath, and were not able to reſcue our ſelves, either from our own guilt, or Gods wrath, and if both theſe be done (and bleſſed be God it is done) it muſt be by another.

Pſal. 130. 3. For our ſelves there was an utter inability. *If thou Lord*, ſaith *David*, *ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?* There is an exclamation of mans impoſſibility to ſatisfie juſtice, and pleaſe God. *Who ſhall ſtand?* that is, none can ſtand againſt Gods ſeverity and purity, but muſt fall in his cauſe, and fall in his perſon. The remedie follows, but it is extrinſecall, and comes elſewhere from another, but *there is forgiveneſs with thee.* Verſ. 4. Thou doſt forgive for Chriſts ſake, where nothing can be done for mans ſake. To that purpoſe the Prophet prayed, *Enter not into judgement with thy ſervant, &c.* Pſal. 143. 2. If man ſtanding upon the ſtrength of his own righteouſneſs ſhall enter into judgement

judgement with God, we might ſee his entring in, but we ſhould never ſee his coming out, for juſt judgement would ſwallow up, and deſtroy the unjuſt ſinner. Where is mans help then? It is not the Original copie of mans righteouſneſſe, where we read of help, but it is the volume of of Chriſts righteouſneſs tranſlated into a copie of mercy for us, where Gods juſtice reads ſatisfaction for us, and we read by faith an imputation of righteouſneſs to us. Thou ſpakeſt in viſion to thy Holy One, and ſaidſt, *I have laid help upon that is mighty*, even upon Chriſt, *who is mighty to ſave.* For the Goſpel, if I be asked what it is, I muſt ſay it is the doctrine of righteouſneſs by another, even by Jeſus Chriſt to every beleever. We cannot ſay for our ſpiritual health and ſtrength, we will eat our own bread, but Chriſt is *the bread of God, which cometh down from heaven, it is he that gives life unto the world.* Two places of Scripture ſhal fully determine this, which clearly take all peace, health, and life from mans ſtate, and his operations, and give all to Jeſus Chriſts merits, and imputation of his righteouſneſs. *For all have ſinned, and come ſhort of the glory of God. Being juſtified freely by his grace, through the Redemption that is in Ieſus Chriſt. Whom God hath ſet forth to be a propitiation through faith in his bloud*, &c.

Pſal. 89. 19. Iſai. 63. 1.

John 6. 33.

Rom. 3. 23, 24, 25

Through faith in his bloud are we righteous: ſo here, through faith in Chriſts chaſtiſement we have peace, through faith in his ſtripes we are healed. His ſtripes are the fundamental for our juſtification; our faith is the inſtrumental for the

application of it to us, to make the merit ours. And so *Titus Paul*, who is always *Paul*, a full mouth to speak Christ, a full pen to write Christ, the *All* of, and in righteousness to sinners, gives all admirably to him, takes all wholly from us. *For we our selves also were sometimes foolish, disobedient*, &c. *But after that the kindness and love of God our Saviour*, &c. *Not by works of righteousness, which we have done, but according to his mercy he saved us*, &c. Now all this comes by a design of the Lord, to magnifie both his strict justice, and large mercy to sinners. For strict severity, the Lord sets it down in the Rubrick and red letters of his punitive justice, that Sinners shall die. Then he withall in the consult of goodness and mercy sets down this also, yet I will have mercy upon sinners, and so in the councel of grace and wisdome he concludes mercy by this issue, I will send my son to die for sinners, there is the strict Justice. And whosoever *beleeveth in my Son shall not perish, but have everlasting life*. There is the large and sure mercy. *His soul shall be made an offering for sinners*, and they beleeving in him shall be justified. Thus justice is satisfied not so much by sinners, as for sinners, and yet the merits of the righteous satisfier are imputed to beleeving sinners, as if it had been done by sinners, as if they themselves who sinned, had suffered, and fully satisfied. We by Christs stripes and wounds are thus healed, we are set right in the Court of God, freed from the guilt of sin, and from suffering the deserved wrath of the Almighty.

Tit. 3. 3, 4, 5, 6, 7.

This

This of deriving our righteouſneſs from the ſufferings of Chriſt, and his curſe being the womb of our peace and reconciliation, is no ſuch ſtrange thing, but that we may beleeve the thing is feaſeable, probable and credible, that one may being a ſinner have righteouſneſs by another. 1. Light of Nature taught the Gentiles ſuch a kinde of way of ſeeing offenders, and ſetting them clear by the ſufferings of another, for them in their ſtead. Hence all their ſacrifices came to be offered, not that they might ſpend their goods, friends and children in a bravery upon their gods, and ſo ſatisfie their own bountiful humour, but they did it to ſatisfie their gods, to appeaſe their anger, to expiate their own ſins, and turn away wrath, and that the gods might look upon them as righteous: Hence were all the Sacrifices of the Heathens, to pleaſe their gods with the blood of beaſts offered to them, ſometimes with the blood of men, and offering up their children, as to *Moloch*, to *Saturn*, who is therefore called *Tumulus Filiorum* by *Tertullian*. Do we not read of the plague in the *Grecian* Army, which to remove by pacifying the gods, they are buſie in ſacrificing a Woman. *Homers Iliads, Book* 1. Do we not hear of *Iphigenia*, of ſacrifices to heavenly and upper gods, of ſacrifices to lower and infernal powers; and all theſe were to appeaſe the gods, to make expiations of ſin. Harmleſs children muſt ſuffer to procure peace to their harmfull and wicked parents. This was Satans divinity ſtole out of the *Jews* Liturgie, and *Moſes* his writings of ſacrifices, to make

Tertul. in Apologet. *Cadibus infantum fument Saturnia ſacra.* Prudent. cont. Symmach. l. 2

Cum ſit ipſe nocens, moritur ear victima pro te. Catonis diſtich.

the World of Infidels beleeve he was a God. What is so ordinary in Scriptures of Old Testament, as offering sons and daughters to Devils, *the fruit of the body, for the sin of the soul?* Thus in lesser faults among men, the children of *Persian* Kings offending at School, escaped punishments themselves, by some boys corrected and scourged in their room, and for their fault.

Psal. 106 37. Micah 6.

2. In civill acts among men, there are translations of faults by way of Hostages and Suretiship, where they that offended not being bound for others, are liable to the mulcts and penalties of them for whom, and in whose names they are bound. This is it makes *Salomon* write so wisely, concerning the avoiding of rash and forward entring into suretiship, because the failing of the debtor falls to the charge of the surety, and he must answer it. I might adde, that there are wayes in nature, of deriving evils upon another, that was altogether free, till that by application, there was freeing of the one, by the falling of the other, under the same evill. As in divers diseases (among the rest in the Jaundies) there are applications of living creatures to the partie diseased, which is healed, and the creature hath that evill translated to it. The living Medicine frees the diseased, but frees not not it self, but it contracts the disease.

Prov. 11. 15. Prov. 22. 26, 27.

Aut in are, aut in pelle.

3. For the whole doctrine of sacrifices and offerings, washings and sprinklings, appointed by God in the Law of *Moses*, it is surely and fully enough delivered in the Scripture, to be all in the

way

way of ſhadow of this ſubſtantiall ſacrifice of Jeſus Chriſt, who ſhould be offered up in time to compleat all Sacrifices, and make all beleeving ſinners righteous that ſhrowded their ſouls under his name. *For the Law having a ſhadow of good things to come, not the very image of the things,* &c. A Bullocks fleſh or blood could do nothing to take away the ſins, ignorances, tranſgreſſions of a ſinner, but that his eye of faith muſt pierce through fleſh and blood of a beaſt, that was neither righteous, nor unrighteous, to ſee the fleſh and blood of the righteous Jeſus, who was figured by theſe who ſhould in due time be offered for ſinners. Of this intent of the ſacrifices of the Law, we ſhall ſee more hereafter. Hebr. 10. 1, 2, 3, &c.

4. In the Goſpel righteouſneſs by Chriſt, and the imputation of his merits is the very kerneſl and kidney of it. Arguments may be drawn thence to make it good.

1. As Chriſt was made ſin for us, ſo we are made the righteouſneſs of God in him. Now Chriſt was made ſin for us, not by our ſin inhering, or being in him, but by our ſins guilt and curſe imputed to him. Therefore ſo by Chriſts righteouſneſs imputed to us are we made, *&c.* *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* 2 Cor. 5. 21.

2. Either our health and righteouſneſs muſt be by Jeſus Chriſt, or elſe all the mention of righteouſneſs is *titulus ſine re*, there is none to be had any other way. No righteouſneſs of man can be found

found to rely upon, unleſſe we would rely upon filthy rags, and unclean clothes. No name of Righteouſneſs and Salvation but onely Chriſts. That is ſet out by the Holy Ghoſt with a

Acts 13.38,39. *Noverint univerſi; Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveneſs of ſins And by him all that beleeve, are juſtified from all things, from which ye could not be juſtified by the Law of Moſes.*

3. The children that look for the boſome of *Abraham* their father, muſt be juſtified, as their father *Abraham* was. But *Abraham* was juſtified by the imputation of the righteouſneſs of Chriſt, *Rom.* 4. 16. and 21. 22, 23.

4. Such a way muſt our righteouſneſs be, as muſt make man the moſt nothing, and carry all the glory to God. Now the imputing of the righteouſneſs of Chriſt to us, is the onely way to glorifie, and to take all boaſting from, when he muſt be fain to ſay, he is nothing, he has nothing for righteouſneſs and kingdome of Heaven, but onely what is gratuitouſly gi-

1 Cor. 1.29,30, 31. ven. Man is the οὐδὲν the nothing, and Chriſt is the πᾶν, the All, and Totall: Wiſedome, righteouſneſs, ſanctification, redemption; and for what end ſee before, *That no fleſh ſhould glory in Gods preſence.* See *verſe* after, *That he who glorieth, might glory in the Lord. Paul* when he is telling of his high revelations and raptures, he preſently makes all his glory by a a ſudden diſ-apparition to vaniſh into an οὐδὲν

εἰμι.

εἰμι. I am nothing: A phraſe it is of one that is dead, and good for nothing.

2 Cor. 12. 11. τὸ παιδάριον ἐκ ἔστιν Septuag. Geneſ. 37 30. *Plaut. Mercat. perii, nullus ſum Perii miſera, nulla ſum.* Terent. Eunuch. ἐκ ἐγ' εἰμι ἐγώ. Ariſt.

The golden grace of God in giving Chriſt would loſe much of its glorious luſtre, become dim, and the fine gold be changed, if he ſhould live and die for us, and yet we have a righteouſneſs of our own, and not of him and his. *We ſhould glory in his preſence*, have ſomthing to boaſt on, and Chriſt then ſhould not be the Chriſtians All and in All. This would make us proud Quartermaſters with Chriſt in the work of Salvation, to be Quarter-partners with him either as he is Authour or Finiſher of our Faith, to be half *Alpha's*, or half *Omega's* or to have ſome part, though a leſſe. But all mankinde is folded up under a mantle of unrighteouſneſs, weakneſs, unableneſs to make themſelves righteous, and Chriſt alone brings righteouſneſs to light, as being the Sun of righteouſneſs that darkens all the Stars; he is the onely *Melchiſedeck*, King of Righteouſneſs; the onely King of *Salem*, King of Peace.

Malach. 4.

Hebr. 7.

Uſe.

Here we finde exceeding enemies to the glory of the Father, and the free righteouſneſs of the Son, thoſe of *Polonia* and *Tranſilvania*, and them of *Italy*. For theſe *Tranſilvanian* Doctors, they make Chriſt in his ſufferings a Saviour, but it is onely an exemplary Saviour, they cannot digeſt him as a ranſoming Saviour, and juſtifying by merit and purchaſe. They make him the Prince of our Peace, but not the Price of our

our peace. They can indure his teaching us righteousnes, but not his reaching righteousnes, by imputation to us. And for them of *Italy*, the Roman Doctors, they are adversaries also to the whole glory of Christs sufferings, and with the other cry up a doing righteousnes, and an inherent righteousnes of our own, and will not be subject to the righteousnes of God, seeking to be founders and stablishers of their own righteousnes; but these founders will be confounded. Much do they cry out of this imputation, that one should become righteous by the righteousnes of another. The Rhemists speak strangely of this reputation or imputation by faith, and call it a fond, speciall Faith or *Fiducia*. But certainly they are fond, that laugh at our justification by the imputation of Christs righteousnes, and yet are in earneſt about righteousnes by merits of their Saints. Thus Christs righteousnes must go on foot, and the merits of the Saints must ride on horseback. *Peters*, *Maries* merits, *Tho. Beckets* bloud, *Francis* his wounds may clothe them, and heal them, and yet they think sorry thoughts of us, who flee from the merits of the Saints, to the merits of the Saviour; yea they look to have gains by the prayers and holy deeds of another, living with them, as if they themselves had done them, and is not this by translation and imputation? It is usuall with some of them to play at Tables, and other games, and he that wins is to have this for his reward, that the loser shall say so many *Ave Maries*, so many

Pater

Rom. 10. 3.

Rhem. Annot. on Rom. 4. 10.

Joan. Everardus Britann. Romanus.

Pater Noſters, or the ſeven Penitentiall Pſalms for him, and ſo more or leſſe, as th: ſtake agreed upon was. And what is this, but to borrow and live upon the devotion of another, and to beleeve his prayers ſhall be imputed to him, as if he himſelf had ſaid them, and he ſhall win the righteouſneſs and holineſs of another, by a game at Cards. What a wretched abuſe is this, that they will truſt imputation of holineſs and righteouſnes by a game at Tables, and mock at our imputation of Chriſts righteouſneſs to us by an act of Faith? It is a ſure Rule, what ever way or doctrine there is, that is a Doctrine of Eclipſing the greateſt Luminarie of the Church, the free grace of God in Chriſt; to ſet up and advance the ſhine of the righteouſneſs of man, it is abominable in the ſight of God. When Chriſt died on the Croſs, we read of a totall Eclipſe of the Sun over the whole Earth: ſo it is ſtill, in the matter of juſtification, the merits of Chriſts Paſſion and Reſurrection muſt onely ſhine, and all the Righteouſneſs of man muſt be darkned and eclipſed, and that not for a while, but for ever, and never be thought on. Theſe Lawyers of Nature or morality, that will not content themſelves with Chriſts righteouſneſs, but muſt give man a voice, for his own righteouſneſs his own way, they run into theſe great evills. 1. They are enemies to the glorious purpoſe of Gods grace, in ſetting forth Chriſt Jeſus, for the onely fountain of righteouſneſs and peace for ſinners. 2. They have low thoughts of Jeſus Chriſt and his inex-

preſſible ſufferings, as if he were not able to ſave all them that beleeve in him. 3. They have too high thoughts of faln man, who will have him ſpin a juſtification and righteouſneſs for himſelf out of his own works. 4. They deſpiſe the Divine Oracle, that clearly and frequently tells us of our righteouſneſs by imputation, which is eleven times mentioned in one Chapter to the *Romans* under names of *imputing*, *reckoning*, and *accounting*.

Rom. 4.

Uſe 2. 2. The Unhappineſs of all them is plainly evident, that live in an eſtate of alienation from Jeſus Chriſt, and from the power of his death, and vertue of his ſufferings. This eſtate of alienation is threefold, in any one of which whoſoever are, they have no benefit by Chriſts chaſtiſement and ſtripes.

1. Firſt ſtate of alienation is theirs, That hypocritically make broad the Phylacteries of their own righteouſneſs and works, and would live within, and of themſelves, and have life and righteouſneſs from their own doings, and ſee no neceſſity to make Jeſus Chriſt the low foundation-ſtone, and the high top-ſtone of all their righteouſneſs. All ſuch as work that which is good and holy and truſt in it, they are materially in a good way, but they are formally wrong and wandring in not flying to Chriſt to beleeve in him, and to reſt upon him. The Apoſtles words in a part of this caſe is good to the whole, behold I *Paul* ſay unto you, *That if you be circumciſed, Chriſt ſhall profit you nothing*. It is true here alſo,

Gal. 5. 2.

alſo, all that think for their good doings to be ſaved; their good doings ſhall profit them nothing to ſalvation, and Chriſt ſhall profit them nothing: *Chriſt is become of none effect to you; whoſoever of you are juſtified by the Law*, that is, ſeek or truſt to be juſtified by the Law: *Ye are fallen from grace.* In and after all our beſt works we need a Saviour. It is pitty that a man ſhould go to hell, as we think, by good works; but it is more pitty that our good works ſhould contend for maſtery with Chriſt and merits of his death in the matter of Salvation, who is the Lord from heaven. We are taught at a feaſt to ſit down in the loweſt room: ſo in the buſineſs of righteouſneſs and working out our own ſalvation, when we have done our beſt, we are to ſit down low, nay to throw our works at the foot of Chriſt, and ſay, *Lord, be merciful to me a ſinner.* Chriſt alone it is that is the Lord our righteouſneſs. Our very beſt ſervices leave our ſouls under ſore wounds of guilt without the merit of the wounds and ſtripes of Chriſt. Sand is good for many uſes, but not to make an houſe's foundation on. Chriſt will pour out all our righteouſneſs as ſand, if we chuſe not him and vertue of his death for our Rock and foundation of juſtification & ſalvation. It is Chriſt alone, who juſtifieth the ungodly, Chriſt has no wounds, no ſufferings, no ſtripes to heal and help them, that think to lick themſelves whole with their own good lips, and to heal themſelves thoroughly by their own holy lives. Theſe are aliens to Chriſt, and Chriſt is an alien to them.

Gal. 5. 4.

2. Second ſtate of alienation, is the ſtate of *ignorance* and *unbelief*; Surely, if there be but one Medicine in the world to heal our ſouls, and it is daily proclaimed and propounded to us, and we care not for the knowledge of it, ſhall Chriſt care for the ſalvation of them? Shall he not leave them as *alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart?* Eph. 4. 18. Wo to the world becauſe of ignorance, willing, affected ignorance of Jeſus Chriſt: darkneſs delighted in by men, as Owls love and like the night. If men care and take thought how to know other things of inferiour nature, but through ſupine negligence, deſire not the knowledge of Chriſts wayes, theſe as willingly ignorant of Chriſt, and guilty of careleſs not knowing Chriſt, ſhall be condemned for their not knowing, with a ſentence of Chriſts not knowing. *Depart from me, I know you not.* Chriſt will be willingly ignorant of them, he will not know them to approbation. In this day they would not know Chriſts peace-procuring chaſtiſements, and in laſt day they ſhall not know them, nor any benefit to them by them. *If you beleeve not that I am he, you ſhall die in your ſins.* John 8. 24. And how ſhould they beleeve that did not ſo much as know him?

3. Third ſtate of alienation from benefit by ſtripes and ſufferings of Chriſt is of plainly ungodly Chriſtians, that know not Chriſt as they ought to know him. Theſe know Chriſt died for ſinners, and that his bloud and ſtripes bring the healing, but they look to be juſtified, ſo as to be freed from

from the guilt of ſin, and yet ſtill live under the power and dominion of ſin. They labour to make him a very crucified Chriſt, every day as much as in them lies to give him ſtripes afreſh, to crucifie him again, and put him to open ſhame. They that ſay they know Chriſt, and his death, and yet live in all unholineſs, their faith is an empty and titular thing, and they uſe the bloud of Chriſt, as if it were the bloud of an unclean beaſt, and fit to be uſed to impurity. But Chriſt will prove an alien to them, and never beſtow on them his peace and righteouſneſs, that took him not for a Lord of holineſs. All his juſtified ones, muſt be purified ones, as his *peculiar people, Zealous of good works*; he purifies them to himſelf, he leaves them not in the impurity of the world. He is to all his λύτρον as well as λύτρον. *If I waſh thee not, thou haſt no part with me.* Chriſt will not be divided, to be a ground of righteouſneſs by his merit, and not a ground of holineſs by his Spirit. Where he comes to any ſoul, he comes with a double ſtream of water and bloud. And thoſe that are alienated from his water, will be found aliens from his bloud alſo. He is a Phyſitian and and Healer, but he deals much then in purgation, and he gives them a receipt of his own Spirit, to purge them from *all pollution of fleſh and ſpirit, to perfect holineſs in the fear of the Lord.* They who judge they may be bold to ſin, becauſe of Chriſts abundant mercy and merit, and the love of Chriſt conſtrains them not to holineſs, and leave ſin, they make him an unholy Saviour, as if his bloud gave

Tit. 2. 14. Eph. 5. 26, 27. Tit. 3. 5.

John 13. 8.

2 Cor. 7. 1.

unto

unto them a seal to sin freely, wo to all such, they shall finde themselves miserable aliens to Christ in the end. If they know him not as an holy Head, they shall never be known as his members, for his is an holy healing, as well as a righteous healing.

Use 3. Here is the comfort of all the children of God in all their afflictions, his stripes and chastisements have healed, sanctified, and made wholsom all their sufferings. Christs passion hath suckt out the curse of all our evills and sufferings. Though we may have corrections, yet this is our comfort Christ hath born the judiciall stripes were due to us as unprofitable servants, all that we suffer is but the paternall chastisement given to offending children, and reconciliation, and fatherly love is at the bottome.

VERSE 6.

All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

IT is an ordinary thing in Scripture to set out men and reasonable souls by unreasonable sheep: but it is the extraordinary Truth, and History of most to be admired Love, That *Christ is the good shepherd, that gave his life*

life for the sheep. The beauty and fairnes of Christs mercy is best set out, when it hath the dark foil of our misery to commend it. Here he propounds the unspeakable love of Christ, as our Shepherd, that lost his life to save lost sheep. We never have more comfortable and profitable prospect to see Gods high mercie, then when we look at it, as lying in the bottom of deep miserie. The knowing and feeling of the wretchednes of a distresse, doth best declare the sweetnes of a deliverance. The best way to take due measure to the top, is to begin at the low bottome. Now here is the depth of misery, and height of mercy. The depth of misery, *We all like sheep, were strayed, and lost in our own wayes.* And here is the height of Gods mercy in Christ, *God laid on him the iniquitie of us all.* We shall begin at sinners misery, and that is the best method to learn to know, and prize our Redeemers mercy.

All we like sheep, &c.] *All we*, is not onely the All of Jewes, but the All of Gentiles also. For though *Esay* prophesied by preaching to the Jews, yet in his writing he divulges the salvation by Christ, and his Redemption to mankinde, to lost Gentiles, as well as Jewes. Christ tels of his being *sent to the lost sheep of the house of Israel.* Now many are of the house of *Israel* by the flesh, they are not of the *Israel* of God, being not beleevers in him; and many, yea, even Gentiles, though not of the house of *Israel*, are notwithstanding the *Israel* of God, beleeving in the Gospel of Jesus Christ. And so Christ is said Matth. 15.

said to *be a light to the Gentiles*. All mankinde Jews and Gentiles were strayed and lost sheep as here, till Christ comes, and seeks, and saves those are lost.

Like sheep have gone astray,] that is, are fallen from God, and state of salvation, have wandred out, and lost the ways of life. It is the same with that, *All have sinned, and come short of the glory of God: They are all gone out of the way*. We had strayed our selves into destruction and death, from the fold of life, we wandred among wolves, and lost our shepheard. This of wandring like sheep is very much used all over the Book of God, to set out the sinning estate, and perishing estate of sinners. For the straying of sheep applied to souls signifies two things.

Rom. 3. 23.
Psal. 14. 3.

1. A being out of the right way, that is, out of a right estate, a sinful and evill way.

2. It signifies the danger and misery of that way. For they that are out of the right way of preservation, they are in the high way to destruction, when the way is lost, safety is lost, or much endangered. *Destruction and misery are in their ways*, and why so? in the twelfth verse the reason is rendred, *They are all gone out of the way*, that is, out of the right and safe way. This metaphor of scattered sheep the holy Ghost much uses, to set forth the misery of men by. So the Prophet used it, *I saw all Israel scattered upon the hils, as sheep that have not a shepheard. My people have been lost sheep, they have gone from mountain to hill, they have forgot their resting place.* In

Rom. 3. 16. and 12.
1 Kings 22 17
Ier. 50. 6.

New

New Testament, *When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepheard.* When people are like scattered sheep, they are in a pittifull case, they are an object for compassion. Sheep are a silly and foolish creature, apt and addicted to wandring and straying. So is all flesh by nature, in *Adam* we are fallen from God, and naturally, yea earnestly wander from the paths of righteousness and happiness, and never can finde the way to heaven again, till our great shepheard Jesus Christ seek us, and fetch us home. We wander both helplessly and hopelessly without Christ. Matth. 9. 36.

We have turned every one to his own way] that which was parabolically, and by way of similitude described, is here more plainly opened, as is the manner of Scripture by a latter phrase to open the former. Here it is cleer what was the wandring like sheep, this it was, every one turned to his own way. Since we lost Gods way of righteousness, all our own wayes are unrighteous wandrings. By *way* we understand mans course of life, that he chooses to himself and his actions in that way or course. *The Lord knoweth the way of the righteous*, that is, his course and manner of life, *and the way of the ungodly shall perish.* Mans own way is here opposed to the way of God, to the way of Christ his shepheard, the way of righteousness and holiness. Our own way is every way that is evil, chosen by flesh and bloud, suitable to our own lusts and sinfull desires. It is a walking

in the wicked imaginations of a mans own heart, without respect to Gods will and command. Sinning is a mans walking in his own wayes: perishing is a mans *eating the fruit of his own wayes.* Repenting is a mans forsaking his *own wayes*, and coming into *the wayes of God.*

Prov. 1. 31.

Isai. 55 7.

and the Lord hath laid on him the iniquity of us all] Remember still the Prophetical manner of speaking of things future in the Preterr-tense. All the strayings of the sheep, the Lord layes on the shepheard: he makes him to be punished and put to death for all our wanderings. By our iniquities laid on Christ, is by a Metonymie meant, Christs suffering the punishments due to our iniquities. Here the enemy of Christs Redemption would fain darken the glory of his full satisfaction by making the words to be thus: *the Lord with, or by him did meet with the iniquity of us all.* So he would have it rise no higher then this, that Christ by his power, his preaching, or promises, gave us a way of Salvation, to save us from our sins. But this will not serve, for the word properly signifies, either to deprecate and pray away our sins, or else of violent crushing of our sins, and falling upon him. It cannot be here meant of deprecating, for that would be absurd to say, that God should be said to deprecate for Christ, nor agrees it thus, to say he made him deprecate, for what sense would it come to then, because of the phrase *on him.* And all that follows and goes before speaks of affliction and not of deprecation. The other sense is the very sense here of

Errat evis, percutitur pastor.

Impegit, incussit in illum peccatum omnium nostrûm. Fecit Deus illi occurrere. Grot. in defens. fid. Cath. de satisfact. Christi, cap. 1.

crushing,

rushing, or falling upon him, he made our sins to rush and mightily fall upon him. God like an enemy in his justice brought our sins like an army, to rush and run upon Christ. The word is thus divers times used, to shew an hostile invasion, a violent and dangerous meeting, *Exod.* 5. 3. *Let the Lord God fall upon us with pestilence and sword.* Josh. 2. 16. *Get you to the mountain lest the pursuers meet you.* Now pursuers meet one with violence, fall one with wrath and fury. *Swear unto me*, saith *Sampson, to the three thousand men of Judah, that you will not fall upon me your selves*, *Judg.* 15. 12. that is, so fall on me, as to kill me; For they had told him, they would fall on him to binde him, and deliver him into the hand of the Philistines. Such a meaning is here, the Lord made all our sins in a mighty burden and weight to fall upon Christ. All the sins of the sheep fell upon the shepheard; the guilt of all their wandrings was charged upon him, he suffered, he died for them, else they had perished in their strayings, and for their strayings.

Irruere fecit in eum. Rivet. *Incurrere fecit in eum aut cum eo, id est, commisit eos, velut hostes.* Forer. in loc.

After this Explication, we pitch first upon this Observation;

All men by nature are in the state of wandring, and lost sheep. *Doctr.*

An straying and destroying estate is naturally the best estate of the children of men. This is a condition both weak, and wofull; for wandring is next to wo. Herein it will appear, in that being fallen from God, both by nature and practise, we

walk in unrighteous and unsafe pathes. *In the way of righteousness is life, and in the pathway thereof, there is no death.* But we are slidden from righteousness, and so are fallen from life; *I have gone astray, like a sheep that is lost,* is not onely the voice of *David*, but should be the confession of all mankinde. When we lost God, we lost our way to him again, and lost all abilities in our selves to recover it; *O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.* To this purpose *David*, that had recovered his way in some good part, yet stands like a blinde man stretching out his hands, and prayes the Lord to teach him, and lead him, *Teach me thy way O Lord, I will walk in thy truth. And lead me, O Lord, in thy righteousness, make thy way straight before my face.* This double evill we are all under, 1. All gone out of the way; and 2. We are not able to finde it, and get into it again; till we come to Jesus Christ, who was set out a living way for the straying and wayfaring, and a guide unto life for wandring souls.

Prov. 12. 28.

Psal. 119 176.

Jer. 10. 23.

Psal. 86. 11.

Psal. 5 8.

Sheep

This is set out by similitude from wandring sheep upon this account. First, he uses this similitude, because that Country was full of sheep and pasturage, and it is ordinary with the Holy Ghost to draw comparisons from things abounding in the Country, to apply them to the actions and wayes of men. Therefore we hear so much of sheep, rocks, vines, olives, fig-trees, because these abounded in those Countries. Thus men are called the *sheep of the Lords pasture*, *Egypt* being

Psal. 100.

a

a low Country, and much watred with *Nilus*, it had much sedge, fens, and reeds in it, and when the Lord would warn his people not to trust and lean upon *Egypt*, he takes a comparison from the Reeds, which *Egypt* abounded with, and he saith, *They shall fail his people and be a staffe of reed to the house of Israel, which will break under them, and rend their shoulders that lean upon it.* Ezek. 29.5,6.

2. Sheep are a simple and foolish creature among others, weak, and loving to wander from their pasture and feeding places: and here in this country when they wandred they might wander very far, having about the country many rocks, hills and mountains, and adjacent wildernesses, they might stray very wide, and broad ere they could be found. To that sense the Lord saith of his people, *My sheep wandred through all the mountains, and upon every high hill.* Weakness and simplicity of this creature is such, that it created this Proverb, There is no profit or benefit by sheep, if the shepheard be absent. Without any cause they will stray and run from neerness to their folds and cotes, if they finde passage: So foolishly bent are souls of men to wander from God and Christ. Ezek.34. 6.

προβάτων οὐδὲν ὄφελος, ἐὰν ὁ ποιμὴν ἀπῇ. --*Suidas & Erasmus.*

3. The straying of sheep is very dangerous, for being gone out from their own place, every dog and wolf is ready to make a prey of them, and if by the shepheard, they be not sought out, they wander further and further.

We shall now inquire after the wandring of sinners, to which this comparison is suited. 1. Sinners

ners wander in heart and judgement, have a foolish, sheepish heart. By nature we are blind and cannot see the wayes of God. *They have erred in their hearts, they have not known my wayes*, as the Lord complains. Falling from God we are so foolish, as to chuse the serpent for our shepheard.

Psal. 95.

To do good we have no understanding. We oft-times like sheep walk to the shambles, as willingly as to our pasture. Naturally we are brutish, and have lost the understanding of a man. *So foolish was I, and ignorant*, said *Asaph, and was as a beast before thee.*

Psal. 73. 22.

2. From this arise wandring practises. A wandring heart begets a wandring foot, we wander from Gods commandments. We have our wandrings before conversion, and after conversion too. Before conversion we did altogether wander, we thought we did right to wander, and sin against God. *I verily thought with my self, saith* Paul, *that I ought to do many things contrary to the Name of Jesus of Nazareth*; as much as if he said, I verily thought I ought to wander, and hate the good shepheard. Ere we be turned to God, every action is an evident transgression, no man findes himself in a good estate, heaven findes us all in the way of hell. *Paul, Manasseh, Mathew, Zacheus, Magdalen*, &c. all the Saints of God when they are not come home to God, though they be sheep by the decree of grace, yet they walk like goats in ungracious practises and lives, till the great shepheard find them. After conversion there is straying also, falling into manifold

John 16.
Acts 26. 9.

fold sins by heedlesness, and want of watching their hearts and feet, witness *Davids* strayings, *Peters* denying and dissembling. The best sheep of Christ have many a step walk out of the pasture of life, in which we need much the mercy of the great Shepherd of our souls.

3. We are given to stray in our affections, we do not only act it, but affect it: *They have loved to wander*; he is discontented with delight, and with greedinesse, which appears by this, that when we have taken some wandring course, our hearts are so set upon our evil, that we make the shepheard use both his whistle and his dog to fetch us in, and yet we return unwillingly. God calls on us by his promises of grace, a pleasant whistle, *Return ye backsliding children, and I will heal your backslidings*; and he sometimes sends out afflictions, the shepheards dog to fetch us in, yet how oft doth word and rod lie dead by us, and we refuse to be reclaimed, yea, Christ against many of us breaks out, *ye will not come unto me, that they might have life*.

Jer. 14. 10.

John 5. 40.

4. Sinners wandrings are most deadly and dangerous wandrings. A sheeps straying brings it presently in danger of wolves and beasts of prey: yea that is but the losse of a sheep, of a beast. But the wandring of sinners is charged with more perill, there is the danger of a soul, of the losse of eternal life. Every step from righteousnes is a step unto death. Straying from the Lord is neer to destroying. It makes us every moment sheep fit for the slaughter. *The turning away of the simple shall*

Prov. 1. 32.

shall stay them. Wandring from God, if ever we be found we are found in the waste and howling wilderness of the world and the Devill, and if we be not found there we are lost. Hence all that Christ shews mercy to they are lost sheep, *he came to seek and save those that are lost.* Nay the loss is so great, as the very shepheard must die for them, and their wandrings, and make them new sheep, new creatures, or else they are lost for ever. Ordinary sheep after wandring may be found and not altered, but be the same they were. But there is no recovery of our straying souls, but by the mercy of Jesus Christ, *The good shepheard must die to give his life for his sheep.* It is but a common favour to save a stray sheep, but it is the extraordinary and infinite favour of God to save a strayed soul. No less then Gods infinite mercy must be set on work to seek and save us, or else we perish perpetually. *I, even I will both search my sheep, and seek them out.*

Deut. 32. 10.

John 10.

Ezek. 3. 4, 11.

Use.

Hence we are informed what is best way to advance the grace of Jesus Christ, even to be humbled in the deep sence of our cursed strayings and wanderings in the pathes of death. He takes the best draught of Christs water of life, that comes to him the most thirsty, and Christ is best, soonest, soundliest, and sweetliest found, when we finde our selves most lost. We are all in a lost estate, but he is most lost that hath least sense, and humbling for his lostness. It holds good under the Gospel, in some proportionableness to that under the Law, that the Paschal Lamb is best eaten with

sour

four herbs. Study much your ſtrayed eſtate, that will faſten much in your hearts and thoughts, and practiſes the enquiry after a ſaving eſtate by Jeſus Chriſt. Chriſt calls all ſorts of ſinners, yet is it the humble and broken in heart, that finde themſelves faſt in the briars of helliſh darkneſs, that hearken moſt after him, and cry moſt for him. *I came not* (ſaith Chriſt) *to call the righteous, but ſinners to repentance.* If thou beeſt a ſenſible ſinner the Maſter undoubtedly calls thee. Sinners are called, but it is ſenſible ſinners that know and obey the call. Will a ſheepcome back at the call of the ſhepheard, unleſs he be ſenſible of his ſtraying? The broken hearted way, is the ſound way to Chriſt.

Towards this, Firſt, be humbly and bleedingly affected, that by nature thou art a loſt ſheep, ſtrayed out of Paradiſe, that haſt refuſed God, choſen Satan for thy ſhepheard, the world and hell for thy ſheepcote. We cannot prize the bleſſedneſs of grace, till we know the curſedneſs of nature. See thy ſtate, ſoul loſt; God loſt, while nothing but a natural condition is found. 1. Ephes. 2, 3, 4. Ezek. 16. 1, 2, 3, 4, 5, 6.

2. Get into a rooted courſe, an heart courſe of confeſſing all thy ſinfull practical wandrings, ſee and be aſhamed for all thy ſtrayings from Gods commandments. Take notice with ſorrow and ſhame of all thy departings from God. O that we could ſet this ſoundly upon our ſpirits, that ſeveral notable wayes we have wandred from the Lord, and would not walk with him, when *he would have led us in the way.* We may remem- Jer. 2. 17.

ber what is ſaid by this holy Prophet to ſinfull
Jer. 2. 23. *Jeruſalem*; *How canſt thou ſay, I am not polluted? ſee thy way in the valley, know what thou haſt done: thou art a ſwift Dromedary traverſing her wayes.* See thy wayes in thy youth, and thy ſtrayings, ſay Lord, I was wanton, and wandring in my
Pſal. 25. 7. youth. *Remember not O God, the ſins of my youth, nor my tranſgreſſions, according to thy mercy, remember thou me for thy goodneſs ſake.* How did *I*
Prov. 5. 12, 13 *hate inſtruction, and my heart deſpiſe reproofe? And have not obeyed the voice of my teachers?* &c. See thy wandrings in riper age, let thy ſoul ſmart that thou haſt given up many of thy yeers to the cruell one. Many cannot finde much matter for repentance, but onely of ſin in general. Surely it were poſſible for the beſt men to lay before the eye of their ſouls thouſands of ſeveral particular wandrings, and to come in the heart-confounding confeſſions of their wandrings in proſperity, their ſtrayings in adverſity, wandring in general, and in particular callings, ſtraying from commands diſobedientlv, from promiſes unbeleevingly. In known wickedneſs we have wandred much, and in ſecret wandrings, *Who knows how*
Pſal. 19. *often he offends?* We have wandring prayers, we have ſtrayed from our reſolutions &c. See but how the ſeed of damnation hath been ſown in every part of our lives and callings, and it will help to throw us down, and that is the way to lift up the bleſſing of a Saviour. The moſt ſin ſenſible are the moſt Saviour-ſenſible ſouls, long moſt after him, are fitteſt for him. Be not afraid

afraid of humbling for particular ſins, though it begin with the Law, yet it makes you enquire after, and be reſtleſs till you finde Chriſt in the Goſpel They have little knowledge either of Law or Goſpel, that cry down humbling for ſin. It were not good counſell to their ſorry ſheep, which they give to ſouls, could their ſheep underderſtand it: trouble not your ſelves for your ſtrayings and wandrings, grieve not your ſelves for departing from your ſhepheard. Some are ready to counſel poor ſheepiſh ſouls like wolves, we need not be humbled; nor troubled for our ſins, for Chriſt, ſay they, was humbled and troubled for us. Me thinks that ſhould be an argument why we ſhould be humbled and troubled, that the gracious ſhepheard ſhould ſuffer ſo much for the wandrings of ungracious ſheep. The love of Chriſt ſhould conſtrain us, if there were no need elſe. *David* could ſay when he ſaw the people ſuffer, *Lord I have ſinned, I have done wickedly, but theſe ſheep what have they done?* We contrarily have great reaſon to ſwim in a like flood of godly ſorrow, and to ſay otherwiſe; we ſheep have ſinfully wandred, and done wickedly, but what hath the good and righteous ſhepheard done, that his life ſhould go for the ſheep? True, Chriſt had the curſed troubling, and the ſatisfying humbling for our ſins, yet he looks it ſhould not take away our repentant humbling and contrition for our ſins. Chriſt hath ſet down that for a ſtanding ſtaple truth in his Goſpel, *That repentance ſhall be preached in his Name for remiſsion* 2 Sam. 24. 17 Luke 24. 47

of ſins. And let the phraſe be obſerved, it muſt be preached in his Name; ſo that they underſtand not the name of Chriſt, that think repentance and humiliation are onely legall names and things. Salvation it ſelf will loath them, that do not *loath themſelves for all their abominations.* Though the Lord ſaith *he will ſave them from all their uncleanneſſes*, yet he doth not ſay, that ſhall ſave them the labour of repenting, and loathing themſelves. They are in the way of an irreligious religion, which is neither Law nor Goſpel, that are againſt humbling and repenting of ſins, and ſinful wandrings:

Ezek. 36. 29. and 31.

Verſ. 29.

Uſe 2. All being loſt and wretched ſheep both by nature and practiſe, with enlarged hearts ſhould we ſpread out our beſt thoughts to think highly of the goodneſs and tenderneſs of the great ſhepherd of our ſouls, who ſought us our, and bought us out, by his own blood from our loſt eſtates: *Peter* mindes us of this, *For ye were as ſheep going aſtray*, &c.

1 Pet. 2. 25.

1. Conſider what humble and thankful hearts ſhould dwell in us to make us acknowledge our firſt, loſt and curſt eſtate, when the Lord firſt looked upon us. All the dayes of our life, all the doings of our daies are too few and ſmall, to expreſs our thanks for the free fulneſs, and full-freeneſs of that grace, which looked upon us in our low, in our loſt eſtate, and ſaid unto us effectually, *Return ye backſliding children, and I will heal your backſlidings. Though thou haſt played the harlot with many lovers, yet return again unto me,*

Jer. 3. 22.

Jer. 3. 1.

me, ſaith the Lord. Yet, that is a ſtrange *yet,* and could be none but Gods: Nothing but infinite mercy could ſpeak this. Men would have ſaid otherwiſe to their mates, having plaid the harlots with many lovers, never look to return to us, but go to your unclean Paramours again, our hearts are hardned againſt you for ever. Will a man do otherwiſe, no, he will not. This was no ſtay to the free love of God in Chriſt, though we had wooed world, fleſh, and devill, yet Chriſt wooed us back again, and the father did draw us. O what a world of free mercy lies in the womb of theſe few words, *yet return again unto me, ſaith the Lord.* We howled with the Wolf, we hiſſed with the Serpent, we hated our ſaving paſture, we loved wandring and periſhing, and yet the Lord ſought us our, and ſaved us. Remember how at the ſame time, the Lord left ninety nine of thy rank, and of thy calling loſt upon the mountains, and he ſingled out by his ſpeciall grace thee a ſingle loſt ſheep to beſtow ſalvation upon; what a difference is there in number twixt ninety nine and one? And thoſe ninety nine as likely ſheep to live as thy ſelf, yet O the richneſs of that grace, which inclined the heart of the Lord to ſay, I will have mercy on this ſoul, I will convert it, and bring it home to my ſelf, I will take it into my boſome, though I leave hundreds like unto it in boſome of Satan wandring in periſhing wayes, to whom I ſhew not the like grace. Our ſhepheard is not like other ſhepheards, that will loſe two or three ſheep willingly to ſave

ninety.

ninety. Cannot some of you say, many of great birth are in their old and lost estate ninety nine of them, but the Lord singled me out from their vanity and misery, yea, and chose me before all my fathers house, to grant me to be born again, John 1.13. *not of blood, nor of the will of man, but of God?* Cannot others say ninety nine Magistrates were left, as *Gallio's* wandring from their duty, and things of God, but the calling of effectuall grace hath turned me to fear and serve him, in duties of my special calling? May not others say, Ministers, people, young, old, hundreds of the same course and calling with us are left in their gall of bitterness, but grace saving hath turned into me, and sweetned mine estate by his Spirit? Luke 4.26. This is like *Elias* sent onely to the widow of *Sarepta*, Josh 2. the Spies unto *Rahab* alone of all *Jericho*. Certainly if a sheep could observe the shepheards kindness to it more then all the flock besides, and had power of thanks, it would be differenced from the rest in thanks and dutie, as it is differenced from the rest in shepheards kindness and pity. And we that know and finde the mirrour of distinguishing grace, should studie distinguishing gratitude.

2. After we are converted from our wandrings, how much are we bound to remember the Name of the Lord with praise and gratitude of heart, and life, for his bearing with us, and frequent recoveries from our daily failings, and fallings off from the conduct and guidance of our good shepheard? A soul after it is called home to its shep-

ſhepheard, is very often breaking out into ſtrays, and daily wandrings. *Errores quis intelligit?* Who knows and underſtands all his wandrings? *David* wanders into adultery, *Hezekiah* into haughtineſs and unthankfulneſs. *Peter* has a minde to worldly quiet and eaſe, Maſter, ſpare thy ſelf ſaith he, and then himſelf would be ſpared too. What daily turnings aſide, has the moſt ſanctified ſoul, to ſome unſanctified pleaſure, luſt, profit, in which we ſhould ſtray to periſhing, but for the renewed patience and goodneſs of our ſhepheard, that doth afreſh ſeek us out, and recover us? Do we not ſtand in need of daily pardon and patience, as well as daily bread? Should we not be as buſie to give God daily praiſe, as corruption is buſie to carry us into daily wandrings? May not the beſt ſay, in this and that errour of doctrine and falſe way, in this and that ſin of preſumption, I had loſt my God and my ſelf, but that my ſhepheard had care of me, and would not loſe me. If the Spirit of God did not keep us and lead us daily better then our own ſpirits, how oft in a day ſhould we be loſt? Look but upon the great falls of good men, the many ſtrange ſtrayes of men and women that *had taſted of the good word of life*, that were our equals for knowledge and holineſs, of better wits and parts, and God hath let them vaniſh into madneſs and folly, by ſtrange lives, and ſtrange doctrines, and yet we are kept from the errour of theſe wicked ones, and that by Gods ſuperintending grace, and ſpeciall preventions, and is there not great reaſon our ſouls ſhould be turned

Pſal. 19.

ed into veſſels of thanks, that our ſhepheard never let his fixt, favourable eye be taken from his fickle and wandring ſheep. Nay, and when we have been in the loſt way how came we back but by his ſhoulders? The Chriſtians, not long after the Apoſtles times, were ſo pleaſed with the parable of the ſhepheard, bringing home the loſt ſheep, that they had in their glaſs and tin Chalices at the Communion, the picture of a ſhepheard, bringing home the loſt ſheep upon his ſhoulders, to minde them of this great mercy. How many of us have great cauſe to bethink our ſelves with thanks of our grieving the heart of God with our ſins, and after burthening the ſhoulders of Jeſus Chriſt our ſhepheard, fetching us home with mercy and pitty, granting us freſh influences of the grace of repentance unto life, and leading us into his green paſtures, and by the waters of comfort.

A parabolis licebit incipias, ubi eſt ovis perdita, à Domino requiſita, & humeris ejus revecta. Procedant ipſæ picturæ calicum veſtrorum ſi vel in illis perlucebit interpretatio pecudis illius. Tert. de pudic. cap. 7.

Pſal. 23.

3. Notice would with ſeriouſneſs be taken of our afflictions wandrings, beſides our corruptions wandrings. The ſtraying of ſheep is not onely their faults, but their miſery too. How often have our wandrings brought us into woe, and great thickets of briars and thorns, wherein the Lord hath caught us, and let us ſee the fruit of our departings from him, is meeting with enemies, evils, dangers to body, and ſorrow to ſoul, ſo as we have been quite loſt in a trouble to our apprehenſions. *Have we not procured this evill to our ſelves, in that we have forſaken the Lord our God, when he led us by the way?* Are not all our afflictions

Jer. 2. 17, 18, 19.

afflictions the Lords voice to us: *What haſt thou to do in the way of Egypt, to drink the waters of Sihor: Or what haſt thou to do in the way of Aſſyria? Thine own wickedneſs ſhall correct thee, and thy backſliding ſhall reprove thee: Know therefore and ſee it is an evil thing and a bitter that thou haſt forſaken the Lord thy God, &c.* Sheeps wandrings out of their own paſtures, are the way to purſuings of them with dogs and men, the way of impoundings, and being hardly uſed. We ſhould know and ſee that in all our ſorrows, and evils, we have contrived by ſinning our ſuffering, and withdrawn our ſelves from our own comfort, and have been ready to periſh by hands of adverſaries, and ſore evils, but that the Lord then pitied us, and ſought us out, and ſaved us from all our diſtreſſes. O think how oft we have been in the valley of the ſhadow of death, and had no hope in any creature, and had the ſentence of death in our ſelves, and then our *ſhepherd found, and with his rod and ſtaffe comforted us*, with his Word and with his Teſtimonies he relieved our ſouls, when we were in diſtreſſes; for I cannot take the Lords rod and ſtaffe to be afflictions wherewith he comforted us, becauſe the ſheep was in afflictions, in valley of the ſhadow of death, when the Lord found it, and with his ſtaffe did direct and comfort it. Recall to minde with thankfulneſs all your ſad ſtrayings, and being overtaken with ſtraits and dangers, when temptations and diſtreſſes had half devoured you, and then calling upon your ſhepherd, and bleating by prayer after him,

Pſal 23. *Paſtor virgâ oves regit, eademq; feras depellit.* Muis in Pſalm.

he suddenly came, pluckt you forth and saved
Amos 3. 12. you, as a shepherd taketh out of the mouth of a Lion, two legs, or a piece of an ear. It is very fitting we should recall to minde with gratefull hearts and lips the Lords owning us in all our distrest and lost cases, and to say thankfully to the
Psal. 56. 8. Lord, *thou tellest all my wandrings*, thou hast known my soul in my adversity. How good is our shepherd, how grateful should the sheep be, for the performance of that promise over and over again: As a shepherd seeketh out his flock in
Ezek. 35. 12. the day, he is among *his sheep that are scattered, so will I seek out my sheep*, and deliver them out of all places where they have been scattered in the cloudy and dark day?

Use 3. Seeing such is the weakness of our estate both for soul and body, that we are daily like sheep wandring from pathes of life and safety, our infirmity should minde us of our duty:

1. Which is to know our shepherd, the great Shepherd of our souls, to cleave unto him without wavering, and to commit our selves to his keeping by beleeving and well-doing. Represent we often to our selves our own weakness and proneness to stray, and say, O my soul, thou art a
Psal. 73. silly sheep, It *is good for thee to cleave unto thy God.* It is the sheeps duty, and the sheeps safety to keep its eye upon the shepherd, and then he will look unto it, and guide it with his eye. Our eye of faithfull dependance on God calls forth his careful eye to direct us, and lead us. Be much in inquisition and learning of Gods wayes, and commission

miſſion of your ſouls to his conduct and leading, and it engages God to look after you: That is the voice of the good ſheep that draws out the heart and care of the ſhepherd: *With my whole heart have I ſought thee, O let me not wander from thy Commandments.* Beſeech the Lord in mids of many falſe voices and falſe ſhepherds, that he will let you always hear the true ſhepherds voice, as it were behinde your backs, calling and ſaying, *this is the way, walk in the ſame.* Pſal. 119. 10.

2. Learn to diſtinguiſh betwixt the true ſhepherd and falſe ones. *I am the good ſhepherd*, ſaith Chriſt, *I know my ſheep, and am known of mine.* All thoſe calls to any ſouls to take them from the Word and Ordinances of Jeſus Chriſt, though they name them the voice of the Spirit, they are the whiſtles of the Butcher of hell, rather then of the heavenly ſhepherd. If they ſpake out the true meaning of the matter, it would be this; we call you from the word and publike worſhip of God, we would have you out of thoſe green paſtures, and we will carry you into the wilderneſs, and you ſhall wander among wolves and foxes. Learn how to pitch your hearts and ſouls ſoundly and fixedly upon the Word and Teſtimony, that is the voice of the ſhepherd; ſo beleeved *Peter, whether ſhould we go but unto thee, for thou haſt the words of eternal life.* The Word of God and his Ordinances are Chriſts paſtorale, the way of ruling and ordering his ſheep, when ſouls grow wanton and leave theſe, theſe ſheep are ſtraying, and the next is being loſt. Get your eyes en- John 10. 14. John 6. 67, 68.

lightned with a gracious knowledge to diſtinguiſh the call of a ſhepherd, from the call of a ſtranger. All that call you from the good old pathes of the word and prayer, they are but wolves in the ſhepherds cloke, they draw you by wandring to periſhing.

3. Examine all the doctrines of men by the doctrine of Chriſt, ſee how all under-ſhepherds agree with the chief ſhepherd. Try the Spirits, for there are many falſe ſpirits that go out in the name of the Spirit of truth, but bring forth a lie, that ſay the Lord ſent them, and they ſpeak by the Spirit, and yet contradict the language and minde of the Spirit, in that they bring forth things as myſteries of God, which never came into the minde or mouth of Chriſt, unleſs it were to bid the Church beware of them; you ſhall have many baſtard doctrines fatherd upon Gods Spirit, which it will never own, for the ſpirit of God is to teach the Church of God nothing but what Chriſt hath before told them, and bring only ſuch things to their remembrance. Quakings, living above Ordinances, *&c.* come from a Spirit you may well deſpiſe and reject, becauſe Chriſt has left no ſuch things to his Church. As in looking at the word, we muſt reſpect it as the word of the Spirit, ſo in looking at the Spirit we may lawfully reject that Spirit which is not the Spirit of the word, and that moves not, and ſuggeſts not according to the Word. If it ſpeak not according to the Word and the *Teſtimony*, it is not Gods ſpirit ſpeaking, there *is no light*, no truth in it.

John 14. 26.

Iſai. 8. 20.

We

We have turned every one to his own way.

Before the words bore a general confession, now the Prophet labours to bring every Jew to smite with his hand upon his own thigh by a particular acknowledgment, *We have turned every one to his own way.*

There should be special confession of special sins, that we may arrive at special comfort. *Observ.*

Consolations are more general or particular, as our confessions and contritions are. Every one is to know and confess his own particular wandrings. When particular repentance lays our own ways and wandrings before our eyes, and faith brings us to lay them upon Christ as our own Saviour, we are then in an healing and hopeful way. The Prophet here rather shews what they should do, then what they did do. A man must see himself sorted out as a particular sinner, before he can make out the comforts of Christ as a particular Saviour. Generality of repentance and confession arises to no more then a general notion of salvation. An Onion whole doth not so much move the eyes, but take off skin, and part after part, and then the eyes water indeed and to purpose. Sin in the mass and lump works but a confused and general sorrow upon the soul, but thou art the man, this is thy sin, and thus and thus thou hast walked in evill wayes, that moves and melts the heart indeed.

Doctr. 2. A further Observable is; *Mans wayes and Gods wayes are contrary one to the other.* God will not own, nor accept mans own wayes. All our turning to our own wayes is a turning from the wayes of God. This is a sure Position, the more any way agrees with a mans nature, the more it disagrees with Gods nature and will. In the epistle to the *Romans*, it is said of men in their naturall and corrupted carriage, *they are all gone out of the way*, which in the Psalm is, *they are all gone back*, that is, they are all turned back from God. How should man be out of the way, since all are in some way? We may answer, 1. It is not absolutely he is out of all way, but he is out of Gods way, that is, the way, the right way, and good way. 2. Man being out of the right way, it is as if he were in no way. A bad and wicked way is no way with God. A way of transgression and destruction is not worthy to be called a way.

Rom. 3. 12.

Psal. 53 23.

1 Sam. 12. 23

Mans own wayes are evill wayes. 1. They are wayes of corruption, *all flesh has corrupted his way.* Man is out of the way of creation, for he was created in a righteous nature, but the nature being corrupted, the way is corrupted. *They are corrupted, they have done abominable works.* Our own wayes are corrupt and abominable to God. 2. Men turning to their own wayes, are out of the way of duty, of seeking, of serving God; nay, they do not understand the things of God. And what can they doe in the service and worship of God, where they want judgement and understanding.

Gen. 6. 12.

Psal. 14. 1.

3. Mens

3. Mens own wayes are hopeleſs wayes, without God, without Chriſt, without Covenant, without hope in this world. Here are four Withouts will keep a natural man far enough out of comfort, unleſs he come to know God in Chriſt by repentance and faith. And a man muſt needs be out of hope, that is out of Chriſt, for it is *Chriſt who is the hope of glory.* Eph. 2. 11, 12. Col. 1. 27.

We will look at mans own wayes, and ſee what grounds there are, that we ſhould call them and count them evill and pernicious.

1. They are dark wayes, for the fooliſh heart of man is darkned. The heart is deceitful and deſperately wicked, nay, *madneſs is in the heart of a natural man while he lives.* We can do little in darkneſs, and madneſs is a great darkneſs in man. A man may accidentally get into a good way in the night, and dark; but in the darkneſs of the heart he cannot light upon any good way. *The Lord is light, and in him is no darkneſs at all,* ſo all his wayes are lightſome wayes, pure, and unmixt. Eccleſ. 9. 3. Pſal. 36 4.

2. Mans own ways are crooked ways, but the *ways of the Lord are ſtraight and right.* Wicked mens ways are crooked, *and they are froward in their pathes.* Crookedneſs is a non-conformity and diſagreement with the ſtraight line, and right rule. Gods law and word is the rule, but mans wayes are oblique and crooked, and agree not with it. Hereupon ſin is called ἀνομία, a tranſgreſſion of the Law. A ſinner is one that is gone out of his way, and hath wandred from his right path he ſhould walk in. Hoſ. 14. 9. Prov. 2. 15. Acts 13. 10. 1 John ἁμαρτία & ἀμάρτημα is error, peccatum, ἁμαρτάνειν τῆς ὁδοῦ is aberrare à viâ, apud Iſocrat.

3. A

3. A ſinners own ways muſt needs be evill, becauſe the Lord earneſtly calls upon us to forſake them, and is very angry with us, when we do not forſake them. Forſaking our own ways is a very good part in the acting of ſound Repentance. Repentance is a returning to God, and into the way of God. Departing from ſin, killing and crucifying our luſts is a great deal better, and more properly named the way of God then that the *Mahometans* cry up. They cruelly and ungodlily call war againſt, and ſlaughtering of Chriſtians, the way of God; yet I beleeve it is the way of their god, who was a liar, and a murtherer from the beginning. We finde the Lord is angry with ſinners, and threatens to deſtroy them, when they will not leave their own ſinful wayes: *I will deſtroy my people, ſith they return not from their wayes*; yea, we finde repentance to be deſcribed by theſe fruits, *a remembring of our own evil ways, and a being confounded for them.*

Iſai. 55. 7.

In Catechef. Saracen. ad Chriſt. Eccleſ. redenat. per Sylburg. & Euthym.

Jer. 15. 7.

Ezek. 36. 31, 32.

4. Our own wayes muſt needs be very evill, which are put in as a virulent ingredient to the wrath of God, to make up his anger more direfull and deadly. For when God would fetch a great blow at a ſinner, he threatens him with his own wayes, and that two wayes. 1. He threatens to let a ſinner eat the fruit of his *own way*, and that the reward of his *own hands and works* ſhall be given him. What a ſad evill is this, that a man is never worſe rewarded, then when he hath the reward of his own hands. Howſoever a man is much pleaſed with his own wayes, yet he will finde

Prov. 1. 31. Job 34. 11

finde in the end, the fruit of them is bitter fruit, and the grapes of his own vineyard to be moſt *ſour grapes.* It will be *wo to the wicked*, when the *reward of his hands* is given him. 2. Beſides, the finall work of rewarding ſinners with their own fruits, there is an intermediate work of wrath, when the Lord gives up a ſinner to his own ways, and to his own hearts luſts. Luſts are the wayes of our hearts within, ſinful actions are the wayes of our hearts without. The furnace of Gods anger is heated indeed, when God ſaith to a ſinner that will not be reclaimed; Well, go on, I leave you to your own liking, I will *chuſe your deluſions*, Ile *let you alone*, Ile ſee what your *latter end will be.* Go, walk on in your *own counſels. He that is unrighteous, let him be unrighteous ſtill.* Sinners are bold often, to ſay, as ſometimes *Job*, *Hold your peace, let me alone, let me ſpeak, and let come on me what wil:* ſo they ſay to their admoniſhers, leave us, and let us alone in our own waies. O but if the Lord take a ſinner in the manner, and leave him to himſelf, & his own ways, he is in the high way to Gods high diſpleaſure. *Ephraim is joyned unto idols, let him alone.* A ſinner is never ſo little let alone, as when the Lord ſaith, I will let him alone. A ſinner is then under a quiet, ſpiritual, ſecret, heart-hardning wrath of God, this is to be as a wandring ſheep that no man taketh up, none looks after, this is to wander to deſtruction. There is not a ſtate out of Hell worſe then this, that God ſhould write as it were upon the forehead of a ſinner, this is a man left

Iſai. 3. 11.

Pſal. 81. 12. Deut. 32.

Revel. 22. Acts 14. 16.

Job 13. 13.

Hoſ. 4. 17.

Iſai. 13. 14.

to himself, this is one I have given up to his own wayes. Such an one that is thus left, never leaves labouring to fill up the measure of his sin with greedines, and that is the way to fill up the measure and treasure of wrath also. A sinner thinks it his best, but it is his worst upon earth to be let alone, to walk in his own wayes. A sinner left to his own wayes takes a great deal of pleasure, but he perceives not, that this cannot be but with Gods great displeasure.

The several applications of this we omit.

Isai. 53. 6. *He hath laid on him the iniquity of us all.*

This truth we have met withall before, dressed in another habit of words, and have handled it, namely, *That Christ was wounded, and bruised for our iniquities*, yet we will look at it again, for this Chapter is full of repetitions of the same thing under new Phrases; and we will lay it out in this Conclusion; *Doctr.* *God the Father hath set out his Son, a surety and satisfier for sins of all beleevers.* Upon Christ as Redeemer and Surety God hath laid our sins. Christ hath satisfied for them, and taken them away from us. Our sins guilt was laid upon Christ, by his satisfaction through his sufferings we are freed, and guilt of sin removed. All our strayings and wandrings were chargeable upon us to condemnation, but they were laid upon Christ, and he made satisfaction. The unerring shepherd is punished and payes all the charges for the errant sheep. In the seeing of these three things,

things, we see enough, even all for the comfort of our perfect and compleat Redemption. 1. That we were wretched and condemned sinners. 2. That God whose Word condemned us, and might have executed the due of our condemnation to the full, set his Son apart to be in the stead of us condemned ones, to bear our sins, and condemned to undergo the curse for us: So said the Apostle, *God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh*; condemned it in the flesh of Christ, and so looks we should condemn it and crucifie it in our flesh in the lusts thereof, as it was crucified in Christs flesh. 3. By laying our sins upon Christ, and Christ righteously bearing them, and fully satisfying for them, God is reconciled, and we are accepted, acquitted, and counted righteous. The debtor is looked upon as worthy, through the satisfaction of the surety. All these, and other sayings of Scripture to this purpose are terms which belong to this Court of satisfactions, and this Law of Sponsorship, and vadimoniall performances *He bore the sins of many; he gave himself for us, that he might redeem us from all iniquity. God hath set him forth to be a propitiation through faith in his blood. He was delivered to death for our sins. He suffered the just for the unjust. He gave himself a ransome for all. Christ hath loved us, and given himself for us, an offering, and a sacrifice to God for a sweet smelling savour.* Though our sins lying upon us were a stink, and noysome savour to God, yet laid upon Christ,

Rom. 8. 3.

Non ut rèus pereat, sed reatus. Chrysolog.

Rom. 4.
Hebr. 9. 28.
Rom. 3. 25.
Titus 2.
1 Tim. 2.
1 Per. 3. 18.
Ephes. 5 2.

they laid right, there was a ſweet ſmelling ſavour from his perſon and ſufferings, God was ſatisfied and well pleaſed.

In this Chapter there are varieties of phraſes, but all meets in the identity and ſameneſs of this one very thing, Chriſts ſuffering, Gods being ſatisfied, and mans being redeemed, becauſe all was done for him. *As he hath born our griefs, and carried our ſorrows: he was wounded for our tranſgreſsions*, &c. *the chaſtiſement of our peace*, &c. *for the tranſgreſsion of my people was he ſtricken: when thou ſhalt make his ſoul an offering for ſin: he ſhall bear their iniquities:* And here, *he hath laid on him the iniquity of us all.* In the Law, people ſinning muſt either bear their iniquities themſelves, and then in the ſin they had ſinned they muſt die, and it would prove a deep and curſed death, or elſe they muſt have ſomething beſides, and in their ſtead to bear their ſins, and that muſt die in their room, that they may eſcape. Now till Chriſt came in the fleſh, in whom promiſed ſinners were to beleeve, as ſhadowed and held out by Ceremonies and Types, there was a ſacrifice appointed, which ſhould be their offering typically for their ſins. Theſe bare their ſins relatively unto Chriſt, the true and perfect ſacrifice. For making this better appear, the men that brought their ſacrifices to be offered, were to lay their hands upon the ſacrifices head, while it was alive, and ſo doing, they were to lay both their hands, as the Jewiſh Rituals have it. He that laid on his hands was to be a clean perſon,

Verſe 4. 5. 8. 10. 11.

Levit. 1. 4. Levit. 4. 24. *Ainſworth* on Exod. 29. *Lightfoot Temp. ſerv.* chap. 8.

perſon, that is, legally and ceremonially clean. Both his hands muſt not onely be laid upon the head of the beaſt, and he muſt lay them on not lightly, but with might and weight. So doing, he was to confeſs his ſins, and ſay unto God, I have ſinned, I have done iniquity, thus and thus have I done, and I do return before thee with repentance, and let this ſacrifice be my expiation and atonement. Then preſently was the ſacrifice ſlain in that place. All this is good ſhadow-work of Chriſts ſubſtantial work, in ſacrificing himſelf for us, and becoming our Atonement.

1. The laying on of the hands on the head of the beaſt, is a rite of a beleeving ſoul, tranſmitting and laying all his ſins upon Chriſt our perfect ſacrifice, which the Father appointed him unto, that there ſhould be laid on him the iniquities of us all, that he might die for us, and the guilt of our ſins might thereby die out of the ſight of God. All the guilt of beleevers falls upon Chriſts head.

2. He that laid his hands on muſt be a clean perſon. All that would have benefit in the ſacrifice of Chriſts death muſt be holy, penitent, and beleeving ſouls. Our cleanſing and purifying is by Chriſt, but ſo as by faith in Chriſt.

3. Hands muſt be laid on with all the might, to ſignifie that Chriſt bears the weight and heavy curſe of our ſins. The Lord layes all the load of our ſins upon him. The phraſe in the Text is, *irruere fecit*, he made our ſins come mightily upon him.

4. Con-

4. Confeſſion of ſin is made with this. We can never make good confeſſion of faith, without good confeſſion of our ſins. We muſt, if we would have benefit by Chriſt, acknowledge we are all accurſed by ſins, and worthy to die for them. The humble confeſſion of a ſinner doth beſt bring us on to confeſſion of Chriſt our Saviour.

5. He ſaith, this ſacrifice ſhall be my expiation. So beleevers muſt caſt themſelves upon Chriſt, beleeving he is the alone ſacrifice and propitiation for our ſins, that God by him is reconciled to us, ſatisfied for us, and joyns with us in an atonement.

6 The beaſt for ſacrifice was ſlain in the place of laying on of hands. So Jeſus Chriſt was not to be put to death, but becauſe our ſins were found upon him. Our ſins make Chriſt to die, and Chriſts dying makes the guilt of our ſins to die.

Though it be ſaid the Lord laid them upon him, yet that is no more then the Fathers appointing him thus to be our Surety and Mediatour, and thus to die for us. Yet withall Chriſt willingly took our ſins upon him, he was both a willing Prieſt and Sacrifice; he did as willingly take our ſins and curſe, as ever man did take a bleſſing. And thus it came about.

Acts 4. 28.

1. God the Father appointed and ordained this way, as being the beſt, and moſt eminent, to advance the glory of his juſtice in the accurſing ſin; and moſt eminent for advancing mercy, ſo ſaving

ving ſinners by the death of his Son.

2. God the Son was ſpontaneous and forwardly willing to take this way and pleaſe his Father, and glorifie him, who had fore-ordained him to it. Withall to ſhew his infinite love and delight in readineſs to ſave mankinde, though with his own curſe and death. *For his delight was with the ſons of men, rejoycing in the habitable parts of the earth.* Chriſt pittied mankind under wrath and damnation, not willing to loſe that beautifulleſt piece of Gods creation upon earth, which is ſometimes called all creatures, or every creature, as if man were the whole creation. Which made the holy *Nazianzen* contrary to our common account call the World the *Microcoſme*, or little World, and man the *Macrocoſme*, the great World in the little one.

That is a very odde reaſon given by one, that God laid all our iniquities upon Chriſt, to ſave Chriſts longing, becauſe God would not croſſe his Sons minde, all whoſe delight was that man ſhould not periſh. A very improper and untheologicall conceit, which ſets a diſorder in the acts and things of God. For a man may more properly and divinely ſay the contrary; but that is not an Evangelicall and meet manner of ſpeaking, that Chriſt was very forward to die for us becoming man to ſave Gods longing, that he might not croſs the minde and purpoſe of God. This was the minde of God, that his juſtice ſhould be

1 Per. 1, 20.

Prov. 8. 31.

Mark 16. 15. Col. 1. 23.

Nazianzen ſaith man is μακροκοσμὸς ἐν μικροκοσμῳ. *Orat. 2 in Paſch.*

Criſp 2. Vol. Serm 11.

Ex ordine, Deus prius ordinavit ſalutem & ſalutis conditiones, quam Mediatorem Chriſtum, quippe qui conſtitutus eſt ut iſtam voluntatem patris ſui faciat. Unde executione, *prius.*

& ſervus Dei dicitur, & Angelus ſalutis. Nam quod ultimum eſt in rerum fuit in intentione. Synod. Dordrac. Act. p. 3 ad 2 Judic. Decanan.

ſatisfied,

lat shed, and also that his mercy should be glorified in mans being saved. For this he ordained and decreed the salvation of man, and ordained that his Son should become man, to effect and bring about this salvation of man. And we know little in Divinity, if we know not that in the order of things acted about our salvation, God the Father is the first, the Son the second in order, the Holy Ghost the third. The Father is the first efficient cause, and fountain of operation; the Son the second efficient cause; and the Spirit the third. It is an Arminian tenent, to say God first decreed a Mediator, and then set down the conditions under which he would save man, this is to set the means before the end. Though the love of the Son of God be infinite to man, yet the love and delight of Christ in man, must be conceived secondary, in respect of the decree of God, and Christs first longing must be to please and content his Father, and his second longing must be to save mankind in order to the first, and that because it is the will and decree of his Father. See but the first six verses of the first Chapter of the *Ephesians*, and you shall finde God always first in his purpose, decree, counsell, of blessing us in and by Christ, who in the order of causes is set after God the Father, and therefore Christs longing to save man, must not be alledged as a foregoing cause of Gods decree concerning Christs Incarnation. Otherwise it should run thus, That God the Father should say, *Lo, I come to do thy will, O my Son, I am content to do it*: Whereas they are

Rolloc. in Ephes. 1. 3.

Ibidem in Synod. Dordrac. ut supra.

Psal. 40. Heb. 10 7,8,9.

are the words of Christ to his Father. Though the Father doth the will of the Son of God in doing his own will, they being of one minde and Godhead, so that he do it not as a point of obedience; yet to say he doth it not to crosse the Son of God, is to bring him down as a Father to please his son, whereas obedience is for the son to be performed to the Father. So the Son of man saith, he did not seek to please himself, but to please his Father; *I do always the things that please him.* John 8. 29. This I have insisted upon, to shew that all the well meaning speeches of Holy men, are not to be taken without examination, since some may be spoken unwarily, and with reluctance to sound Divinity.

Use. Firſt, We are here to take heed of suffering any blot in this fairest copie of our salvation by Christs Redemption. That is a foul blot with the blackest inke that falls from *Socinus* his Pen, blemishing the beauty of this Scripture, this fair line of our full evidence, to make the laying of our iniquities upon Christ, to be no more then Christ dying for our good, by his constant and holy death, confirming to us Gods promises of life, and shewing us an holy way to escape Gods wrath and curse. This is a Jewish course and base vail, not onely to cover and hide the grace of Christ while he was on earth, but to debase him while he is in heaven. If *Peter* (as they say) was crucified, was he crucified for us? Yes, he was thus crucified for us, to give us good and benefit by our imitation of his patience and constancy

in death, but he had not our sins laid upon him, to die in our stead, and surety it for us. If there should be any thing thought on in that kinde, *fide jussor fidejussore egit*, the surety needed another surety, according to the Jewes Adage. If our sins were not laid upon Christ, where is our lamb? who is our Passeover, that was sacrificed for us? It is good that he died for our confirmation, for our imitation, but something is behinde, we want an atonement, we are captives, we want a ransome, debters, we want a sure and satisfying surety. Our salvation from sin and wrath, is yet to seek, if Christ died not satisfying for, and ransoming from our guilt of sin, we must turn wretched seekers for ever. Let us leave our sins upon Christ, *and leave Angels from heaven as liars, if they speak against it*, for the Holy Ghost hath spoke for it, *that he hath laid on him the iniquities of us all.*

Maimonid. in Mone Nevuh.

Gal. 1.

Use 2. We are herein to justifie the justice of God, and to fear and tremble at the commission of sin, which God would not pardon without the blood of his Son, his dearly beloved Son, because he deeply hates sin.

2. It teaches us to magnifie one while, the everloving God, another while the blessedly gracious Son for this infinite suretiship, taking a deadly curse upon him for us. Blesse we God for his blessed counsel and purpose of grace, that he would part with his Son from heaven, rather then let poor sinners depart into hell. Blesse we the Son of God, that (if we may use those words in an Allego-

ry

ry this way, which I dare not ſay is the full meaning there) came *leaping over the mountains*, hills of wrath, and all the high ground of curſes, pains, anguiſh, and rejoyced like a mighty *man refreſhed with wine*, when he drunk the wine of Aſpes, the poiſon of poiſons, the guilt of our ſins, and the vengeance of God: They tell of drinking healths, Chriſts bitter cup was drunk for our ſweet health, and drink as often as we will, we never drink an healthy draught indeed, untill we can by faith caſt our ſelves, and ſins upon Chriſt crucified. What ſhall we do then? when Jeſus Chriſt ſpeaks of love and obedience, ſhall we not ſay? Lord, command and have, ſince on thee were *laid the iniquities of us all*; a ſtrong and conſtraining bond of love and hearty obedience is laid upon us all. We debters owe our lives to our ſurety, *we are not our own*, and bleſſed be the Lord that we are not our own, for then we belonged to wrath and death: *We are bought with a price*, and we deſire any way, every way to glorifie thee by our bodies and ſouls, which are thine. Cant. 2. &c. 1 Cor. 1. 6.

3. May not we here take the bounty of Gods mercy, and ſay that Chriſt died for all ſingle perſons in the world, ſince it is ſaid, that *God laid on him the iniquities of us all*? Do not they beſt rule us in this that ſet out the intention of God to be to give the death of Chriſt to ſave all, do they not moſt gloriouſly enlarge Gods grace, to make an univerſal Redemption? I anſwer, Yes, If the will of God were not more diſtinctly made known to be otherwiſe by other Scriptures, that open his minde more fully.

1. This All is all ſorts and conditions of men, Jews and Gentiles.

2. This All is but all that are given him of the Father; but all by election, and effectual vocation are not given unto him by God. Our Saviour himſelf ſaith, *The Father gave him power of all* John 17. *fleſh, that he ſhould give eternal life to as many as he had given him.*

3. It is ſaid, *God ſo loved the world*, and *Chriſt is the Saviour of the world, &c.* But is not the John 3. 16. John 4 42. 1 John 2. 2. Revel. 5. world taken ſo, as to ſhew us, that he came not to ſave Jews onely, but the Nations and Gentiles alſo? that is, through the whole world, he redeems ſome by his blood out of every tribe, people and nation, as it is in the *Revelation*: And is there not a world of the elect and called ones, called out of the great world? And is not the world ſometimes taken ſo narrowly, as to ſignifie but a great company and multitude; yea, and that of Jews onely? As when they wondred at the miracle of *Lazarus* raiſed, they flockt after John 12. 19. Chriſt. *The Phariſees therefore ſaid amongſt themſelves; perceive ye how ye prevail nothing? Behold the world is gone after him.* And yet this world was ſo ſtrait, as it was but a great company and multitude of the Jewes.

4. Doth not Scripture ſay, *he came to looſe captives*, and *ſeek and ſave the loſt, and heal the ſick*; even thoſe that were ſenſible of their captivity, and had found their loſtneſs, and were ſick of their ſins, his mercy and merit is extended to ſuch.

5. And

5. And if he died with an intent to save all, O how miserably shall Christ be disappointed of his intentions, because many shall perish, the way and gate to hell is broad and large, and many shall go in thereat. Now Christ shall be disappointed of his will in many, if it were his intent to die for all. Now this is inconvenient and carries much absurdity along with it, that Christ should be thus disappointed.

6. If it be ruled thus, that Christ died sufficiently for all, but it is not effectual to all, me thinks that is not a sufficient answer. His death was sufficient for all, if the will of God had bin so set, and if men would receive him. We are not to look at an aptitudinal, potential, objective, abstracted sufficiency of the death of Christ, but we look at it subjectively, and actually, and formally, with the will and intention of the Father and the Son, for a price to be paid, and merit to be given, and satisfaction to be made for sinners. We do not look whether Christ's death was sufficient to save the damned, but whether Christ did actually give himself a ransome for the reprobates, or no. It will be an hard thing and not to be digested by the reason of the Scripture, to take this for a truth, that Christ died for those that shall perish; that he suffered in the stead and room of the damned, that he paid a price for them, and yet they perish. It will but come all to this, that the death and sufferings of Christ might have been sufficient for all, if God so had intended, if Christ so would have had it, but it doth not conclude, that the obedience

Vide Voetium disputat. Theolog. p. 2. Cap. de merito Christi.

Maximè hypothetica minimè est positiva.

dience and death of Christ is sufficient for all. The sufficiency of a thing is best seen in the intention it should be so, and in the efficiency of it. 1. Better were it for us to see if we be Christs sheep, know our shepherd, *hear his voice, and follow him.* 2. If we be soul-wounded sheep, these may best look at the wounds of the Saviour. 3. If we be a people in covenant with Christ, he came to save his people *from their iniquities.* 4. If we beleeve in Christ, and can trust in him for remission of sins, the knowledge of salvation is given by remission of sins. 5. If we be obedient to Christ, for he is the *author of eternal Salvation* to them that *obey him.* 6. If we partake of Christs Spirit of sanctification, and purifying, *for he gave himself for us, that he might purifie us to himself.* These ways are best for discovery, to know whether we be in any hopeful state, to affirm to our selves, that our iniquities are taken from us, and laid upon him. This is the best way of disputing, to dispute the case in our souls about efficacy of Christs grace of life, to draw to our selves the comfort of the efficacy of his death, what ever the sufficiency in it self be.

Matth. 1. 21.

Luke 1. 77.

Hebr. 5. 9.

Tit. 2. 14.

Use 4. When a sinner would see a sight of comfort in mids of heart groanings for sin, laws, urgings for satisfaction; hells pressing accusations and temptations to lie down and perish, let him go forth and see with the eye of faith Christ crucified, with all his iniquities laid upon him. Do not say as unbelief, or weak faith, or strong temptation would urge, we have sinned, and we must answer: our iniquities

iniquities were acted by us, and they muſt lie upon us for ever, but remember the ſufficient ſurety, and the everlaſting Redeemer, they were laid upon him by God, and God would have us lay them upon him by our faith in an actuall believing, and applying the merit of his doings and ſufferings. Let our ſins lie as God hath laid them, therein lies our beſt comfort.

VERS. 7.

He was oppreſſed, and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the ſlaughter, and as a ſheep before the ſhearers is dumb, ſo he opened not his mouth.

OF Chriſts ſufferings, precious in the matter, his dying for our ranſome, and for ſatisfaction to Gods juſtice we already have heard; of Chriſts ſufferings precious in the manner, with meekneſs, willingneſs, patience, ſilence, we are further to ſpeak: *For he was oppreſſed, &c.*

Firſt, He was humbly and meekly ſilent, ſaid and did nothing to argue any unwillingneſs and impatience in all that he underwent. The ſad and heavy paſſion of Chriſt is ſet out here two wayes:

1. Simply, *He was oppreſſed, he was afflicted.*
2. Similitudinarily, and comparatively, *as a lamb, as a ſheep.*

Secondly,

Secondly, The voluntary and patient carriage of Christ under all this, is laid out in both these expressions, when he *was oppressed, and afflicted, he opened not his mouth.* Compared to a lamb, and a sheep, he dies like a lamb, unstruglingly, patiently; he is shorn like a sheep, his clothes taken off, made naked: his skin is shorn off, he is whipped, and scourged, yet quietly, silently. We have heard of the fault of sheep, they are a wandring, erring creature; that are we: We shall now hear the commendableness of a sheep, that it is shorn, dies quietly; so did he, when he was a sacrificed sheep to pay a price for straying sheep. This Verse is an excellent storehouse for Christians comfort and learning. Of comfort, in that we here have Christ paying all our debts by his death. Of learning, giving us an excellent pattern of life and death, to imitate Christ in his meekness, willingness, patience. The Antients at the end of a Sacrament, had their Officers looking into the Chalice used in the Communion, and carefully gathered up every crum of consecrated bread, if they found any in the cup, in which the bread was used to be dipt, or any where else scattered on the Table, and lost none of them. Every crum was by them called Μαργαρίτης, a pearl. So truly all the fragments and crums of this Chapter are pearles, and this verse among the rest, and to be esteemed by Christians: We will endeavour to gather them up, that none be lost.

Gent. Hervet. ad Cabasil. & Maxim. de Sac. Rit & Eccles Mysteg.

The first phrases, *he was oppressed, he was afflicted,* go double, as the most of the expressions in the

the whole Chapter are double or treble about the same thing. In vulgar Latin it is rendred, *oblatus est, quia ipse voluit*; he was offered, because he would, or was willing to have it so. The thing is true, he was willingly offered, though the translation be somewhat different, and it is thought these words and ours may be reconciled pretty well into the same sense, and with some reason.

Symmachus his version is somewhat like it, *He was offered, and given up, and he obeyed.* Yet *Forerius*, who laboured to be the Vulgars Advocate, and defend it all he can, renders it anew other wayes thus, *He was driven away, and he was destitute of help.* For the word *Oppressed*, it will without straining be rendred, he was exacted; and the other phrase, *he was afflicted*, he answered.

προσηνέχθη, καὶ αὐτὸς ὑπήκουσε. Drus. in Vet. interp. fragment.

Abactus est & ipse ope destitutus est. Forer. in Isa.

That which is oppressed, divers make it exacted, and would have it thus, *He was exacted*, or, *it was exacted of him*: Sin was exacted, that is, the punishment of sin, or Christ was brought down by exaction. Exaction is a word with relation to a just Creditor, demanding his debt to the uttermost of the debtor, or of the surety, and is so used in Scripture, earnestly to call for all moneys and payments due. So in the book of *Kings*, *He exacted the money, silver and gold of the people of the Land, every one according to his taxation*: He earnestly demanded what was due, and charged it upon them to pay it. *In the grave*, saith Job, *the prisoners rest together, they hear not the voyce of the oppressor*; that is, the ex-

Grot de satisfac cap. 1. Clopenburg. in Isa. Jun. & Tremel.

2 King. 23. 35.

Job 3. 18.

actor of debts. Creditors cannot sue for, and exact debts of them in the grave. In *Job* 39. 7. For the *driver* in the Margent, is the exactor.

Job 39. 7.

He was afflicted that is, He was sore and fearfully put to it, in the undergoing satisfaction for all our debts to God, when all our iniquities were clapt on his back as surety for sinners. The word, besides afflicted, will signifie, he was humble, he answered, or he obeyed, or humbly submitted himself; and this we call in our language, to answer a debt. This was a great affliction to Christ: we were the miserable debtors bound to Gods Justice, Christ was righteous, and nothing could be charged upon him; but being our surety, he answers for our debts, it was exacted of him, he paid for all. None endured any thing to satisfie for their sins, but God commences his suit against Christ, as the sponsor and surety, that must answer for all; and pursues him with the rigour of the Law to cross, curse, and death: The debtors live, the surety dies for them. He opened not his mouth; he quietly and meekly took all this upon him. Thus to satisfie his Father, and opened not his mouth to say any thing against it, either that God was a rigorous creditor, or that we were unworthy debtors, and wretched ones, that he must endure all this in so hard a way for us.

Adigere ad solutionem debiti vel ad aliud operis faciendum verbo ἀγγαρεύω redditur, Mat. 5 27. Mark. 15. *Forerius*. *Capell* in private Letters to *Bradshaw*. *Exigitur debitum nostrum ex rigore justitiæ divinæ: Ipse vero spondet. Sponsor sive fidejussor constituitur. Ut latinis respondere est à spondere, & Galli respondere pro fide jubere dicunt: quid in pari ratione* ענה *quod proprie respondere significat pro spondere & fide jubere usurpetur?* This way *Gataker* confesses himself most satisfied. *In Adver. Miscel. lib.* 2 *cap.* 14.

The word *opened not his mouth*, is primarily, Was tongue-tied, or bound up, said nothing, as if he had no power to speak, and could say nothing. But he had power of speech, it was a willing silence, it was his goodness and patience that tied

tied his tongue, and made him ſilent. Nor is it that he was altogether ſilent, for he ſpoke divers things, but he ſpoke nothing impatiently concerning mens ſins, his own grievous paſſion, or his Fathers ſore exaction.

Here it will not need to handle again the ſufferings of Chriſt, that it was for Gods ſatisfaction, ſinners ſalvation; that Chriſt was charged with all puniſhments and afflictions, that ſinners might be diſcharged, theſe being looked at before in the phraſes of Chriſts being *wounded for our tranſgreſsions*, and *bruiſed for our iniquities*, the *iniquity of us all laid upon him*, which was the laſt.

Two things rather ſhall with ſpecial reſpect be mainly looked after:

1. The willingneſs of Chriſt in ſuffering.
2. The patience of Chriſt, as a meek Lamb, ſuffering with ſilence, without reſiſtance.

For the firſt, the point ſhall be thus; *Chriſt was a moſt loving Saviour, a voluntary ſufferer.* *Doctr.*

Which I take up thus, *He was oppreſſed*, He was preſſed with divine exaction, and yet he willingly paid what was exacted for us; he voluntarily undertook to be our ſurety, and anſwer for us. Next to the Decree of God, Chriſts affection was the great loader of him with affliction. Chriſts ſoft and preſſing bowels of mercy drew him on to all his oppreſſion and affliction. Hence it is ſaid, Chriſt came *not to be miniſtred unto, but to miniſter,* Matth. 20. 28.

Joh. 10.14,15. ſter, *and to give his life a ranſome for many.* He ſaith of himſelf, *I am the good ſhepheard*; how proves he that? Thus, *I lay down my life for the ſhe p:* Other ſhepherds ſhew their goodneſs by keeping the ſheep in good paſtures, watching over them and ſaving them from the wolf, and yet they feed them for the Butcher. But Chriſt is the good ſhepherd tha laies down his own life to ſpare his ſheeps life: Other ſh pherds have care without coſt; but Chriſt, beſides care, is willing to be at Hebr. 13.20. coſt with his own blood. He may well be called the great ſhepherd of the ſheep; others are but little ſhepherds in comparison of him.

It may be urged, it is true, Chriſt died for the ſheep, but he could do no other, for men took away his life. To that is replied, The Jews took away his life, but his death was more by his own voluntary giving, then by their violent taking; they could not take, if he had not given; they were not ſo forward in crucifying; as he was to be crucified; and ſo he anſwers himſelf, *No man* Joh. 10. 18. *taketh my life from me*, that is, againſt my will; *I lay it down of my ſelf; I have power to lay it down,* Joh. 18.5,6. *and I have power to take it again.* We finde he had power by a word of his mouth, to drive all his enemies down, and throw them backward when he pleaſed.

Object. Objection may ſtop the way thus; Chriſt avoided the Jews divers times, when they would have taken him, and fled from one place to another, leſt they ſhould apprehend him; therefore it ſeems he was not ſo willing.

No

No argument is this of his unwillingneſs; a man may be willing to do a thing, but yet to chuſe his ſeaſon, and not to do it at any time, knowing an appointed time when it ſhould be done. So Chriſt knowing the will of his Father, he ſhould die, and the time appointed by his Father, he fled, and refuſed no longer then till the hour appointed was come. Till that time he uſed to ſay, *His hour was not yet come*, and ſo the ſins of the Jews were not ripe, nor the time for fulfilling his Miniſtry was yet compleat: Notwithſtanding, when he knew the ſeaſon ordained by his Father, then he ſtood to it, and yeelded himſelf to the things made way for his paſſion, knowing that his hour was come, and ſo ſaith to God, *Father the hour is come.* Then he offered himſelf to the Jews, knowing all things that ſhould be done unto him, he goes forth, and ſaith to them, *Whom ſeek ye?* when they ſaid, *Jeſus of Nazareth*; he told them, *I am he.* And with that ſpeech, they were driven backward, and fell to the ground, yet he lets them riſe again to apprehend him, who, if he had not been very willing could have kept them down; he could have driven them into hell, as well as to the earth, if he had a mind to eſcape them; yet ſee his infinite willingneſs, *I have a baptiſm to be baptiſed with, and how am I ſtraitned*, that is, pained and troubled, *till it be accompliſhed.* What was this baptiſm? not of water, that was done by the Baptiſt; it was to be baptiſed in his own blood, and that the Jews and Scribes, high-Priſts were to bring about. Admirable willingneſs, to be pained

Anſw.

Joh. 7 30.

Joh. 13 1.

Joh. 17. 1.

Joh. 18 4, 5, 6. *Moritur non vinculo neceſſitatis, ſed propoſito voluntatis.* Fulgentius. Luk 12. 50. *Valde angor apud Irenæum legitur, valde feſtino ad ipſum,* lib. 1. contr. hæreſ. cap. 18.

ed with a longing heart, untill he be full of pain and passion; his very heart is as it were crucified, till he see his body crucified.

Other things may particularly be looked after, to shew his willingness, and the Reasons of it;

First, There is Christs choice of all humbling and afflicting things, refusal of all glory and ease. he came from heaven, of a Lord, to be a servant, betaking himself to a poor and low condition. Though he were Lord of heaven and earth, yet he demitted himself to a lower condition in some respects, then his lowest Tenants, Foxes and Birds; *The Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.*

Matth. 8.20.

Secondly, In sufferings he might have chose the most creditable, honourable, facile, easie sufferings, that had the most face of a blessing, the least face of a curse; the least pain and reproach in them yet he chose revilings, blasphemies to be laid on him; he chose scourgings, smitings on the face: a death the most painful and shameful, to be hanged and nailed on a cross, a servile death, a dogs death. For at *Rome* every year they had a day, wherein they crucified dogs, because they watched not well, and barked not when enemies came to take the Capitol. *He was made a curse for us, for cursed is every one that hangeth on the tree.* He was more willing to be pained to the uttermost, then Jews were to put him to it.

Plutar.

Gal: 3.13.

Thirdly, His willingness is made good by the manifestation of his wishes, desires, longings to be

be ſacrificed for ſinners. Wiſhes and deſires are the chariot of the ſoul and will, in which it rides the moſt delightfully to the accompliſhment of what it loves and longs for. With deſire *have I deſired to eat this Paſsover with you before I ſuffer.* As if he had ſaid, I have a great love and deſire to this laſt Supper of the Paſsover, becauſe it is the laſt, and preſently goes before my offering up my ſelf as the Lamb of God for you and my flock: with deſire I have deſired, I have an earneſt and double deſire to this, as beyond which, you ſhall have no more Lambs, but my own fleſh to feed on for a full paſsover. *It is my meat to do the will of him that ſent me, and to finiſh his work*; It was Chriſts meat to be put to death, and to be made ready for ſpiritual food for ſinners to feed upon. This was the will of God and part of his work he had to do, that he might give his body to death, and his fleſh might be meat indeed, and his blood drink indeed for his ſervants. One is very well pleaſed with that for which they much wiſh, and earneſtly prepare.

Luk. 22.14. *Maximopere deſideravi per uſitatum Hebraiſmum, quo nomen verbo ejuſdem ſignificationis additum, ſignificationem illius intendit.* Gerhard. in Harmon. Evan.

Joh. 4.

Fourthly, Chriſts engagements for us were the engagements of the higheſt love, and love is the great Steward of the ſouls willingneſs. Two ways did he mightily engage himſelf, to be our Surety, to be our Sacrifice. In our extreme neceſſity when we were all dead and loſt men in *Adam*, and had the ſentence of death in our ſelves, he offers up himſelf a ſacrifice to God for us, and ſaith as *Rebecca* to *Jacob*, when he was afraid his Father would curſe him, *upon me be thy curſe my ſon.* For ſureti-

Geneſ. 27.13.

ſhip,

ſhip, they ſay it is the very heart of kindneſs. A beggar'd ſurety, beggar'd with paſſing his word, being rich himſelf and owing nothing, but bound for others, we ſay he undid, and ſpoil'd himſelf with kindneſs, his own kind heart did undo him So Chriſt paid for the things he never took; no pains, no death was due unto him, for he knew no ſin of his own, and ſo ſhould have known no death, but that he was ſurety for us miſerable debtors. He was not called upon by us to be our ſurety, but he offered himſelf to his Father, and to us, to take our nature, and the debt of our nature upon him, which was not moneys, but guilt of ſin and death.

Fiftly, Needful it was Chriſt ſhould ſuffer willingly, to anſwer and make ſatisfaction for *Adams* willing tranſgreſſion, and voluntary defection.

Sixthly, The way of Chriſts ſatisfying was eſpecially by ſacrificing himſelf for us, and it was neceſſary it ſhould be a free will offering. The beſt fat of every ſacrifice was the freeneſs and chearfulneſs of the heart of the offerer. The Lord lov th a chearful giver. The freeneſs of Chriſts mercy had not been ſo well diſcovered in dying for us, if he had not been a voluntary oblation: Extorted kindneſſes, are unkind kindneſſes. Fruit that fall of themſelves are the melloweſt and ſweeteſt. *Lo, I come, ſaith Chriſt, to do thy will, O God.* The old enemy that would fain be honoured as a God, though it be but as the God of this world, when he would be worſhipped and ſacrificed to, he required

required hymns, songs, dancing, muſick, feaſtings, and all to make the people more heartily, and cheerfully to worſhip him. If a beaſt to be offered did reſiſt, and not ſtand willingly by the Altar, they counted it among the Heathens an ominous thing, and boding no good, as if their gods were diſpleaſed, and would not like it. It was counted a ſad preſage for *Julian*, when offering Sacrifice, he had a Bull broke his bands, and ran away, and was hardly forced back again to the Altar. Though their Divinity was a vanity, yet this is a divine verity among Chriſtians, that Chriſts ſacrifice was the moſt voluntary, and the moſt holily willful that ever was; and that it takes the heart and good will of God above any thing that ever was offered, or ſhall be offered to him; and by conſequence, deſerves and challenges the moſt affiance, reliance, love, and hearty good will of beleevers to embrace it, that all other things ſhould be eſteemed as loſſe, and dung in comparison of it.

Nat. Com. Mythолog.

--Diſcuſſa fugit ab Ara Taurus. Lucan.

Amian. Marcel. lib. 34.

There is a folly or a madneſs rather, grown up out of an Heatheniſh root, to be abhorred and hiſſed out from amongſt Chriſtians, that would bring all things under the rule of ſtars and conſtellations; nay, even Chriſt himſelf by them muſt be ſubject, though the Sun of righteouſneſs, and the bright morning ſtar, to the influence and inforcement of the ſtars his vaſſals and creatures. Inſomuch as the wretched Aſtrologers have laboured to bring about the birth, and ſome acts of Chriſt to be by ſuch a Poſition of the Heavens,

Uſe.

Malac. 4: Revel. 22.

as if it must needs be so, because of such a face of the heavenly bodies: They are not worthy to be named but with the indignation of every true Christian. For by this Christ was not voluntarily incarnate, he died not voluntarily, but with the necessity of stars he came into the world, and went out of the world, and so we may thank the good stars of heaven for it. A great step to Heathenism and Atheism is this, to make the stars to govern the great acts of God, and rationall men, when God put them under their feet. And it is to be observed, Astrology cannot be much set up as it is now, but Theologie and Divinity of the Word of God must be as much debased, and let down. By such a doctrine as this, it must not be *oblatus est quia ipse voluit, sed quia ita stellæ voluerunt*, he was offered, because the stars inclined so: But our best constellation that brought all about was the decree and counsel of the Father, and by the grace and rich loving kindness of the Son.

Taisnier. ex Albumasare & Alberto. Mornæus in lib. de veritat. Christ. Rel. cap. 33.

We cannot but with shame look upon the credit of those Star-gazers cryed up in our Christian common-wealths, when Heathen Emperours have suppressed them, Christian councils have anathematized the beleevers and followers of them. At *Alexandria* the Astrologers were injoyned to pay a tribute which was called Βλαχερνόμιον, the tribute of fools, because foolish people consulted with them, and trusted their Art. It is time for people to grow wise by the word both for their bodies and souls, rather then to hang all upon

Concil. Carthag. 1. Concil. Toletan.

Suidas in verbo Βλαχερνόμιον,

on the influence of the ſtars, ſince we cannot ſo attribute all to the good pleaſure, and counſell of God, and freeneſs of Chriſts mercy, if we look at the counſel of the ſtars and heavenly bodies.

Can we do leſs then pour our ſouls out into thankfulneſs to Jeſus Chriſt, for his infinite good pleaſure to die, and that with all willingneſſe for us. It is not a ſatisfying for us by borrowing ſome part of the ſatisfaction extrinſecally, as one did to ſatisfie the Law, putting out one eye of his own, and another of his ſons; but Chriſt willingly undertook all the curſe himſelf, and the wrath of God fell not upon one hair of the ſinners head that was reconciled. Thus Chriſts ſatisfaction calls for gratitude, and thankfull extollings, above all that ever were or ſhall be; Mount *Calvary* being the greateſt School or Univerſity of love that ever was known. *Calvaria Amoris Academia, à Lapide.*

Uſe 2.

We may not refuſe to learn our duty of free and willing obedience to Chriſt, to his children, elſe we neither praiſe him, nor imitate him. *Uſe* 3.

The ſecond Point is, of Chriſts patient offering up himſelf, as a lamb and ſheep for us ſinners.

Chriſt meekly and patiently died for us, in midſt of all the wrath of God, and furie of men. *Doctr.*

No lambs or ſheep amongſt men ever came neer the patience and meekneſs of the Lamb of God in ſuffering, and dying for us: Lamb and ſheep is but the ſimilitude, Chriſt is compared to them, but he is far before them. It is not ſet down ſo much for the praiſe of ſheep, as for the exalting of

the patience of the great ſhepherd of our ſouls Jeſus Chriſt, who quietly gave up his life for his ſheep.

1. We may underſtand that ſheep are ſometime taken in an evill ſenſe, as we have heard, and then it is applied to us ſinners, *All we like ſheep have gone aſtray.*

2. Sometimes it is applyed to us men in a good ſenſe, as making us the people and flock of Chriſt, his redeemed flock whom he feeds, tends, guides, cares for, dies for, and they *hear him, know him, follow him, and he loves them*, and prepares the Kingdome of heaven as ſheepcotes for them.

Pſal. 23. 1. Pſal. 80. 1.

3. Sometimes Chriſt is compared to a ſhepherd, as *Ezek.* 34. *Joh.* 10. *Hebr.* 13.

Ezek. 34 Luke 12. 32. John 10.

4. Laſtly, he is compared to a ſheep, as here, but then it is always to the goodneſs and meek qualities of the ſheep, and the afflictions, or ſharp and violent uſages of the ſheep, they being a ſilent and gentle creature fit for ſacrifice, becauſe quiet and unreſiſting. It is a common thing to ſpeak of meekneſs and patience in this manner Proverbially, as quiet as a ſheep, as gentle as a lamb, a meek lamb, an innocent lamb, when we would praiſe ſome for their meek and harmleſs behaviour; yet ſheep and lambs are an unquiet and impatient creature in compariſon to Chriſt. They are but a poor and empty ſhadow in compariſon to the ſubſtantials of perfect patience and meekneſſe in our Lord.

1. For meekneſs and quietneſs in ſheep, it is not a vertue, but a commendable quality, which they act

act without reaſon. It is indeed from the Creator of all things, who has ſo framed and diſpoſed of them. Some creatures he hath armed with tusks and teeth, or horns, or otherwaies with ſtrength, to bite, puſh, ſtrike, reſiſt, or be pugnacious, but has given to the ſheep leſs of ſtrength, no inclination to fighting or defending it ſelf, but more eaſily to be lead and yeeld. God is marvellous in his providence (but that we are blind Schollars in the School of the creatures) giving ſeveral diſpoſitions and tempers to beaſts; as ſubtilty to Serpent and Fox, cruelty to Tyger, mighty ſtrength to Lions; but of ſpecial goodneſs to us, making thoſe that we moſt commonly feed on, and appointed for ſacrifice, to be gentle, eaſie to be taken, and to be dealt withal, as Lambs, Sheep, Kids, Bullocks, Calves, *&c.* If the Lord had ſo ordered it, that Bears, Wolves, Leopards, *&c.* ſhould have been our ordinary food, we ſhould each day ſeek our meat with the peril of our lives; nay theſe creatures would make us meat, and devoure us.

2. Some give another anſwer to the queſtion concerning ſheep, which is ingenious, but reaches not high enough, to let God have his praiſe moſt clearly and freely. They ſay a ſheep goes quietly to ſlaughter, becauſe it hath been uſed much to be handled, as every day to be milked, and the reſt of them every year to be ſhorn, and therefore when it is handled and carried to ſlaughter, it goes quietly as fearing nothing, but ſhearing or uſual dealings with it. A Swine on the other part they ſay

Max. Plan. in vit. Æſ.

say is hardly handled, but keeps a great deal of noise, and resisting, as having neither milk nor fleece, which it hath been usually handled for, and therefore resists and is impatient, expecting the worst.

Patience of Saints in suffering of hard things, and of Christ under the cross and curse, the holy Ghost loves to set it forth by sheep and lamb; *For thy sake are we killed all the day long. &c.* cruel slaughtering by our enemies, is patiently endured by us as sheep: So *Jeremiah*, *I was like a Lamb, or an Ox that is brought to the slaughter.* Of Christs patience all the actions and passions in his life speak loud, though he himself oftentimes through meekness of spirit spoke nothing. *I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*

Psal. 44. 22.

Jer. 11. 19.

Isa. 50. 6.

1. This sheep was sometimes lead to shearing, when they would shear from him his good name, and call him Traitor, Impostor, one that deceived the people.

2. Another while they shear him naked, rent his cloths from him to scourge him.

3. He is shorn from friends and loving followers, *all his Disciples forsook him and fled.*

4. His skin and flesh was shorn with whips and scourges.

5. They endeavoured to shear off all his comfort and communion with God, when they would needs make him a Devil, or to be in league with *Beelzebub*, and to cast out devils in his name, yet this

this ſheep among theſe ſhearers is dumb and opens not his mouth.

6. Laſtly, They lead him to the ſlaughter, yet this Lamb of God takes all patiently. We hear much was ſpoken cruelly and bitterly by the butchers and ſlaughterers in the proceedings in judgment againſt him, but the Lamb ſays very little. Inſomuch as *Pilate*, when he gives him no anſwer, is angry at his ſilence, impatient at his patience, and ſaith, *ſpeakeſt thou not unto me? When he was reviled, he reviled not again; when he ſuffered, he threatned not, &c.* Mar. 14.60,61. Mark. 15.4. Joh. 19.9,10. 1 Pet. 2.23.

Suppoſe it be objected, Yea, but Chriſt did open his mouth, and did expoſtulate and reaſon the caſe with his ſhearers and ſlaughterers. *Object.*

It may be then as ſoon anſwered, That this is not meant, that he did not ſpeak at all, nor at all open his mouth, but that he did not open his mouth impatiently, unquietly. A ſheep and lamb bleats, and opens the mouth at ſlaughtering, but it is quietly and unſtrugglingly in compariſon to other beaſts. One in his ſufferings may reaſon the caſe with his unjuſt adverſaries, and yet be patient; ſo did Chriſt. When he was ſmitten on the face, he meekly ſaid, *If I have ſpoken evil bear witneſs of the evil; but if well, why ſmiteſt thou me?* Here is the ſoft voice, and patient bleating of this meek Lamb of God. Patience may be as well ſhown in ſober reaſoning, as in very ſilence. *Anſw.* Joh. 18. 22,23.

1. He opened not his mouth threatningly, to call for fire to conſume his adverſaries, as did the Prophet *Elias*, or to call for twelve Legions of Angels

Angels to reſcue him and deſtroy his enemies. He could have done it.

2. He opened not his mouth murmuringly againſt his Father, that ſent him to this bloody ſervice, but approvingly and ſubmittingly ſaid, ***not my will, but thy will be done.***

3. He opened not his mouth bitterly againſt ſinful mankind, for whom in his paſſion he paid things that he never took, and the juſt ſuffered for the unjuſt.

4. He opened not his mouth reproachfully againſt his Countrymen the Jews, that for healing their ſick with his hands, bored his hands; for walking with ſalvation among them, offered to them divers years, pierced and nailed his feet faſt; for pouring out of his mouth the milk and honey of Gods love in ſweet promiſes, they would fill that mouth with gall and vinegar, yet he prays for them, ***Father forgive them, &c.***

5. In all his paſſion, he opened not his mouth paſſionatly.

It was forbidde nto uſe the picture of the Lamb of God, in 6 Gen. Syn. Can. 82. caranz Sum: Concil. *Agnos vivos volunt vocares, & in pariete pictos adorare.* Claud Taurinenſ.

But the Papiſts are addicted more to pictures then Scriptures, and to things for the outward ſenſes, more then for faith. It is better to behold the Lamb of God in the word of grace and promiſe with the eye of faith once, then a thouſand times with the eye of fleſh in a picture of wax. Is there not within both ſuperſtition and cold devotion, forbidden and complained of of old? Is it not their manner for all this devotion to worry Chriſts living Lambs by martyrdom, whiles they worſhip painted Lambs upon a wall? as one of old com-

complained of them. ——From this Popiſh levity and vanity, has been retained a ſimple cuſtom amongſt us, that we have a trade which deals in wool and cloth, that give the holy Lamb for their Arms, beſides the common ſigns for Alehouſes and Inns of the holy Lamb, a thing that might be looked after as well as pictures in Church windows. The Lord knows how ſeldom in looking on theſe lambs, they remember the Lamb of God.

Here is a better and livelier way of remembrance, beſide the Word and Sacraments, which ſet before our eyes the Lamb crucified for us, a calling to mind Chriſts paſſion and compaſſion by other occaſionals. Learn we by our eyes to convey ſomething to our hearts. It is the art of ſpirituil Alchymiſts, to draw heavenly things out of earthly.

Whenſoever we ſee a lamb quietly ſlain and dying, when we ſee the ſhearing of Sheep, quietly lying till it be done, we may fetch up our ſouls to an holy remembrance of this place, and this matter, to tincture our meditations with the devout and thankful thoughts of Chriſt far more quietly and meekly led to ſhearing and ſlaughteing, and not opening his mouth. Call to mind Chriſts croſs, and the wrath of God, let the Shambles be as good as mount *Calvary* to you. Humbly and thankfully remember how we ſhould have been in the ſlaughter-houſe of divine wrath, we ſhould have been ſacrificed to Gods Juſtice, but the Lord provided a Lamb in our ſtead for a burnt offering.

Mine eye affecteth mine heart. Lam. 3. 51.

They report of their famous *Francis*, the Popish Saint, that he never saw a Sheep or Lamb going to Shambles, but in remembrance of Christ, he melted with tears, and devout softness of heart. Indeed I think, if we were righter Christians, we might make a devout and heavenly use of many earthly things better then we do, and make bellows of the creatures to blow up our cold hearts into an holy flame of devout remembrance of God and Jesus Christ. As by sight of a vine, we might remember the true Vine, whose Father is the Husbandman, whose branches are beleevers. By a Garden of sweet Flowers, we might remember Christs dreadful Garden full of Nettles, Thorns, and Briars of wrath, where his Agony was.

4. Our great pattern of willing obedience to the heaviest injunctions of the Lord, we have in the sufferings of Christ. With what ready hearts should we do all we have to do for Christs sake, if we love him, and consider the great things he hath done for our souls? He deserves, nay, his spontaneous, and lamb-like passion commands at our hands all chearfulness in serving him. If the green tree burned without noise, smoak, trouble, what should the dry tree do, but do and suffer quietly, having more easie and light trials? We are bound to imitate him, if we mean ever to be really thankful to him.

1. Gods commands to him were heavy and grievous, to poverty, death, curse, to hiding and holding in of the glory of the Son of God; to

us,

us, commands and yokes are easie and light, in comparison, to beleeve, to obey; if at any time our hearts, flesh and blood arise with this murmure, *this is an hard saying*, let us remember Christ scrupled not to wrestle with hell and death, to deliver us from curse of both. Matth. 11. 1 Joh. 5.

2. Consider, Christ obeyed, and did all for us under guilt and wrath of sinners which lay upon him; a beleevers obedience is under reconciliation, and knowledge of a well-pleased God. Patience is more easie under father-like dispensations.

3. In all hard performances we may beg and receive the grace and power of Christ to help us. I cannot do this, I cannot suffer that, yea, but the Spirit of Christ can help and succour me: I will request Christs Spirit, I will go out in the name of the Lord; the Spirit of Christ will make me one of his willing and meek people, will enable my arms to break a bow of Steel. Endeavour by faith in prayer to draw power and spirit from Christ, and then you may match any afflictions, you will have a ready spirit, when the same mind is in you, that was in Christ Jesus. *I can do all things*, saith Paul, *through Christ that strengtheneth me.*

4. Why should we fear, and be unwilling? Christ hath enabled his servants in all ages to undergo sore things for his sake. We have but such temptations as have befaln others. The love of Christ has constrained souls to weep, suffer, bleed, die for him; our temptations, afflictions, reproaches

Quantumlibet nobis anxietatum paterasvitæ præsentis propinet afflictio, parva tolerabimus, si recordamur quid biberit ad patibulum, qui invitat ad cœlum Sidon. *Apollinar. lib. 9 epist. 4.*

proaches are easier and shallower foards; and shall we draw back and be unwilling to wade through them? Were our hearts right, we would not grudge to serve Christ in what he calls us to, nay, we would learn to sing in the stocks. What made the Martyrs count a bed of hot coals a bed of roses, cool, soft, and sweet, but the diving of their souls into the meditations of Christs sweet, meek, patient, gentle nature, who quietly and silently underwent all for us?

5. In all reproaches, revilings, bitter usages by enemies, treacherous friends, wherein our hearts are ready to flame and smoak, and break out at our lips the mouth of the furnace, to return impatient, revengeful, unquiet words and carriage; when we are ready to be Lions, then remember Christs silence and meekness, who was silent as a lamb, and *opened not his mouth.* The most excellent suppresser of all impatient motions, is to set before the eye of the soul, the crosse of Christ, and his exceeding patience, and it will reason us into some composedness of spirit: *Looking unto Jesus the author and finisher of our faith, &c. Consider him that endured such contradiction of sinners*, is the rule to the *Hebrews*, nay, to all Christians also. *I was dumb*, saith *David, and opened not my mouth, because thou didst it.* The remembrance that all we suffer is originally from God, though instrumentally it may be by wicked and unjust men, should make us lie silent before the Lord, and this especially added to it should have great force, the eternal Word Jesus Christ hath taught us silence,

Facile peccatorum causæ succiduntur mortis Christi cogitatione. --Christi crucifixi cogitatio seminarium omnium virtutum. Joan. Francis. Picus.

Heb. 12. 2, 3.

Psal. 39. 9.

lence, who ſpoke in doctrine as *never man ſpoke*, and yet was ſilent in ſufferings as never man was. Thus Holy men of old armed themſelves, and taught us to be armed by the example of Chriſt; why ſhould I fret againſt my violent adv.rſaries? It is no glory to them to do what *Judas* did, no ſhame to us to ſuffer as *Jeſus* ſuffered. Excellent was the anſwer of *Martin* called the Saint, when he was reproached, and much wronged by one *Bricchio*, and urged to be revenged on him; he often ſaid thus, *If Chriſt ſuffered* Judas, *ſhall not I ſuffer and endure* Bricchio? Our bitter potions will be ſweetned unto us, and made the more eaſily go down with remembrance of Chriſts ſweetneſs and meekneſs in all his bitter ſufferings. Let us follow the Lamb, untill we become lambs, and become dumb, as one in whoſe mouth there are no reproofs. We loſe the glory of our ſufferings, if we do not bear our croſſe, as Chriſt did.

Nec illa gloria eſt facere quæ fecit Judas, nec nobis ignominia pati quæ paſſus eſt Chriſtus. Cyprianus. *Sever. Sulpit. in vit. Martin.*

Great comfort may evidently ſtream out from this, if Chriſt ſo willingly and gently endured all for us on earth, what will he not do for us in heaven, where his mediation and interceſſion ſhall put him to no pain, to no grievance, *&c.*? As the Lamb is patient, ſo ſtrong is the Lamb to help us, and judge for us. *Uſe* 5.

VERS.

Verse 8.

He was taken from priſon and judgement, who ſhall declare his generation?

Luke 13.19.

OUr Saviour ſaid, the kingdom of heaven is like to *a grain of muſtard ſeed, the leaſt of all ſeeds, but afterwards it grows up to a great tree, and the fowls of the air lodge in the branches of it.* So is it here with Chriſt; at firſt he is beheld in the deep humility of his humanity, a tender ſtalk, and ſprig growing out of a dry and hungry ground, a worm and no man, a man of ſorrows, and grief, all hid their faces from him, as not worthy to be looked upon. Yet there is a time for his paſſion and ſorrows to paſs away, all his baſeneſs and lowneſs vaniſhes: his Father delivers him out of the hands of men, he grows up to be a taller plant, then ever was any of the ſons of men. It pleaſed the Father at length to take him from ſufferings and judgement, and to raiſe him to honour, immortality and glory. This part I take to be his Tranſlation from the footſtool to the Throne, where as his footſtool is turn'd into a throne, ſo his enemies throne is made his footſtool.

Here we have the Fathers exaltation of his Son, *He was taken from priſon, and judgement.* And withal there is a queſtion of admiration concerning his exalting: *Who ſhall declare his generation?*

He was taken; A Prophetical manner of phraſing it in time paſt, whereas in *Iſaiahs* time it was long after to come, but it ſhould certainly come to paſs,

paſs, and therefore it is ſpoken of, as if it were already done.

From priſon and judgement: This is ſomewhat otherwiſe as the Eunuch reads it: *In his humiliation his judgement was taken away*; which ſome will ſenſe thus, both in this place and in the *Acts*, he was humbled ſo low and deſpiſed, that they uſed him as they would againſt all right and law, they condemned him, and preſently crucified him, without ſending him to priſon, or any lawful proceedings in judgement. And thus here they would read it: *Without priſon, and judgement, he was taken away.*

Acts 8. 33.

Sine carcere & judicio ſublatus eſt, uſing *Mem* as a privative Particle.

But there ſeems to be a righter meaning pointing now at the Fathers glorifying him. And this may be found to agree with that in the *Acts*. The Eunuch reads it as it was taken out of *Eſay*, after the Seventy, who rendred it thus. By the word *humiliation*, Chriſts whole humbling under croſſe and death may be meant, for his death and buriall were the laſt and great parts of his humiliation; *His judgement was taken away*, is no more or other, then *he was taken from judgement*: that is, though Chriſt was oppreſſed and caſt in judgement of men, yet the Lord aſſerted his cauſe, and when he was thought to be Chriſt extinct and oppreſt, the Lord took him out of their hands, raiſed him and exalted him to glory; that he who was thought to be quite overcome, is glorified, and appears to have conquered both enemies and death. This is to comfort them that ſtood aſtoniſhed with the ſcandall of the Croſs, and Chriſts fearfull end, as

Walther. in Harmone S. Script. ad Act. 8.

as if they feared he was quite swallowed up of shame and death. No, saith the Prophet, the Lord vindicated him, and took him from all their oppressing judgement and judged him to be worthy to be set at his own right hand, able to save and honour all them that trust in him. These, together with the next words of Christs generation do make this Verse very knottie and difficult.

He was taken: Some by these words would understand the manner of his death, as if it were meant, *he was taken up, or lifted up upon the Cross*, as in *John* 12.32,33. But the better is, by taking to signifie the Lords taking and freeing him out of the hands of men and misery. God by raising him from death and baseness, to life and glory, did shew he was unworthily overthrown in judgement by the Jewes, and therefore he delivers him as a righteous Judge, from under their unjust power and judgement.

Circular. in Act. 8. Corin. in comment. ad Act. 8.

From prison: The word signifies coarctation, pressing, or shutting up. Thereupon some will have it thus meant, he was taken from the violent thrusting and pressing of the people upon him; but that reaches not far enough. By prison or shutting up is to be understood all his evils and afflictions, all sufferings; yea, and from judgement of men, under which he was oppressed and condemned. Though *Junius* goes a singular way of taking this judgement to be the hand and counsel of God: that God adjudged him as our surety to suffer death, which is true; but whether it agree to the rest here is rightly doubted. I like him who

Forer. in Isai. 53.

who in the Analyſis of this Chapter ſhortly and ſuccinctly orders this verſe thus, that in it are the parts of Chriſts exaltation, which are three :

Keckerman in Analyſ. Eſai. 53. in Gymnaſ. Log. 3. lib.

1. Firſt part is, his freedome from ſorrows, which he ſuſtained in his paſſion, included in the words, *From priſon* :

2. Second part of his exaltation is, His abſolution from judgement, that is, the declaration of Chriſts innocency : *He was taken from judgement.*

3. Third part is, the Immortality of the body of Chriſt riſing from death, when the Prophet ſaith, *Who ſhall declare his generation?* This is ſhort and plain. From the firſt part thus opened, we take this Concluſion.

Though Chriſt ſuffered ſore by men, yet he was glorioufly juſtified and cleered by God.

Doctr.

The dayes of Chriſts ſorrowful and ſhameful ſuffering, ended with a day of Gods cleering and glorifying him. Men oppreſſed and judged Chriſt, they crucified him, put him to death, he ſuffered, and died, as if there were none to look after him. But at length God did what Chriſts enemies ſaid, which they thought he never would do ; *He truſted in God*, ſay they, *let him deliver him now, if he will have him.* He was laid in the grave, as faſt as on the croſſe, the Lord delivered him, and raiſed him up from death to life, from baſeneſs to glory. Did not this cleer that point, that he was the Son of God, that God delighted in him, that he meant to honour him, more then the Jews diſhonoured him : that though he was oppreſt

Matth. 27. 43.

in judgement by the Jewes, yet in the Lords judgement of his cause he is exalted to glory. He was
Rom. 1: 2. *declared to be the Son of God with power, by the resurrection from the dead.*
Luke 24. 20 *Ought not Christ to have suffered these things, and to enter into glory?* 1. As Christ ought to have suffered because of the purpose and ordination of God, and because of the office of Christ. 2. The satisfying office for sinners, must be a suffering office; so Christ as well after his sufferings ought to enter into glory.

First, God ought to clear him and give him a justifying glory, to let the Jewes and all the world see, that Christ died not for his own sins, that the grave and death which are Gods officers to hold
Acts 2. 24. sinners, had no power to keep him. *Him God raised up having loosed the pains of death, because it was not possible he should be holden of it.* It was impossible death should hold him, for death is but a servant of Gods justice, and Christ having satisfied the justice of God, death let go his hold, he could not, he might not hold him.

Secondly, God ought to glorifie his Son, to make good what Christ had said to the Jewes, to manifest that he was true, yea the truth, and all that he said should come to passe. 1. He had said, that he was the Son of God: In that he was delivered from death and iudgement, this verifies what he said, *I have power* said he, *to lay down my life, and take it again*; this power he could not have unless he were God, and it was needfull he should rise again to declare it. 2. The Prophets had said,

That

That the Gentiles ſhould truſt in him, that he was the deſire of all nations, and many glorious things were ſpoken of him, as that he was *the everlaſting Father*, and *the Prince of Peace.* Now where was all this deſireableneſs and glory? He had ſcourgings, judgement, revilings, pains, croſſe, death, grave; here appears little glory. Alas, death and grave, eſpecially the grave of one who died in common eſteem as a grand Malefactor, there is no face of beauty, no luſtre, no glory in it. But here is the glory, and that Chriſt may be truſted in, that he ſhould riſe again, aſcend into heaven, prepare manſions of glory, blot out all ſufferings, wipe away all ſorrows and tears, from himſelf and children, and be the powerful and glorious author of eternal ſalvation to all that obey him, as if baſeneſs, death, grave, had never touched him. Hag. 2.

3. God ought to cleer and glorifie his Son, that we might know Chriſt prayed not blank and empty prayers, that ſhould never be fulfilled and anſwered. He mentioned in his prayers ſome glory that was due to him; and it was fit God ſhould give his Son that which was his due, being the heir of all things. *Now O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.* Judgement, ſtripes, croſſe, paſſion, were courſe veils to hide the glory of Chriſt from the worlds ſeeing it; but to be mightily raiſed from death, to aſcend glorioufly into heaven, this ſhewed that Chriſt was heir to heavenly excellency and divine majeſty. And indeed he could Joh. 17. 1. and 5. verſes.

more eaſily goup to the higheſt heavens, then the birds can flie in this low and airy heaven.

Now for the manner of the Lords freeing Chriſt from death and judgment, and his great clearing, there is one main and chief way, which is this; Raiſing his Son glorioufly out of the grave, in ſpite of all the Jews keepers, and Halberd-men that watched the grave. They were confounded to finde, that this dead Chriſt, ſure enough from ſtirring, as they thought, ſhould riſe with power, and with an earthquake making way for him. He that was crucified with Theeves, was attended with Angels at his riſing.

There are otherwaies, whereby the Lord glorioufly cleared him, and advanced his ſufferings, as that the Jews who crucified him in one day, all the world hath been crucifying them and hating them ſixteen hundred years, ever ſince: Yea, even thoſe that care not for, and know little or nothing of Chriſt, God hath made the croſs and ſufferings of Jeſus Chriſt, the Chriſtians glory. Gal. 6. *God forbid*, ſaith the Apoſtle, *I ſhould glory in any thing elſe.*

All our comfort in our warfare is the wounds and death of the Captain of our ſalvation, and our beſt boaſt, who by death, hath overcome, yea, aboliſhed death. Rom. 1. 16. 1 Cor. 1. *The power of God to ſalvation, which is the preaching of the Goſpel*, is the preaching of the croſs of Chriſt. Nay ſo glorious are Chriſts ſufferings, that ſome Chriſtians (though wrong) worſhip the croſs more then they do Chriſt himſelf. Kingdoms and Nations glory to bear the croſs of Chriſt in Arms and Enſigns.

Some

Some Christians (and such we should all be) do rejoyce and triumph in being made miserable to the eye of the world, and to be loaden with sufferings for Christs sake. *Henceforth, let no man be troubled, for I bear in my body the marks of the Lord Jesus*, said *Paul*. Acts 21:13. Gal.6.17.

Christs being delivered from prison and judgement, *&c.* We have the scandal of the cross removed, and may with comfort avouch Jesus Christ crucified to be our Lord and our hope of glory. We have no reason to be ashamed to confess Christ to the face of Turks and Jews, and those that laugh at the faith of Christians, as if they were the foolishest that may be, who trust in a crucified man, or one as they call him, that died on the Gallows. But we would have them know, we have no reason to be ashamed of him, who died upon the cross, as by mens bringing him to it unjustly, but was afterwards raised from the grave gloriously. Is not then the offence of the cross ceased? Where is the baseness and vileness of his sufferings? though he was crucified with weakness, yet he liveth by the power of God, 2 *Cor.* 13 4. Gods marvellous and glorious vindication of his Son, is a sufficient ground to us to boast of his cross as our crown, and not to be ashamed of the sufferings of Christ. Why should we be ashamed of him, of whom the Father is not ashamed? Though *Peter* were in prison, yet it was a credit and glory to him, and the Christians, that an Angel from heaven was sent to set open the prison doors, and give him liberty: But this is far

Thus *Tryphon* reproaches the Christians; ἐπ' ἀνθρώπου σταυρωθέντα ἐλπίδας πιθάμενοι: *Just. Mar.* Sed *patibulo affixus interiit, quid hoc ad cavillam?* Arnob.

Acts 12. far more glory, that Innocency and Righteousnes is crucified, and that not an Angel, but God himself glorifies his Son, magnifies his crucified Son,
Acts 3. 13. manifests him to be just, and raises him to a most glorious height at his own right hand. Let us not be ashamed of the cross that went before, when we know so much of Christs glory that follows after.

2. Here is a large space for comfort to the servants of God, in which they may walk and refresh themselves with this, that God lets his servants as well as his Son be under prison and judgment, under afflictions and great troubles, but after a while he will plead their cause and vindicate them. Be of good chear; did not Christ suffer so too, and are any of the members better then the head? Nay, is not one head worth all the the members? As Christ was, so you must be in this world, more or less in some kinds injuriously used. The world will be unjust and unrighteous, but here is your comfort, there is a time limited for your sufferings, and there is a time appointed when the Lord will deliver you from reproaches, prison, judgment. Do not think it a long time and too tedious, to cry out *we looked for judg-*
Isa. 59. 14 *ments, and it is far off, &c.* Remember Christ was three and thirty years oppressed and injured, before the Lord came fully to plead his cause, to wipe away openly all his reproaches, and evidently and confessedly to confound his unjust adversaries, but at length he came, and made him appear more glorious, then ever he appeared base. Say we to our hearts,

hearts, the *Lord will in due time execute judgment for the oppreſſed, he will plead the cauſe of the poor and needy. The expectation of the poor ſhall not periſh for ever.* This might be extended to many particulars, to the wronged and injured Church, to the reproached and crucified Goſpel, Miniſtry, afflictions of ſervants of Chriſt; there are bills of vindication filed up for them, and God will in his appointed time plead theſe Bills, and the cauſe of his people. Admirably are we taught in all theſe caſes to language it with faith and comfort. *The Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know* (a word of confidence) *I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Behold the Lord God will help me, who is that ſhall condemn me?* Pſal. 146. 7. Pſal. 9. 18. Iſa. 5. 7, 8, 9.

Yea. but we hunger and thirſt long for a righteous conſideration of the cauſe of the Church, and of our own cauſes, and there is none to plead for us. *Object.*

1. Stay but a while and the Lord will plead for you. It is not for Clients but Judges of the Court, to ſet down the days of hearing and pleading. *Your Redeemer is ſtrong, the Lord of hoſts is his name*, he ſhall throughly plead your cauſe. *Anſw.* Jer. 50. 34.

2. It is Chriſts own caſe, and he is to be your Advocate; and he conſidering how he himſelf was uſed, will the more compaſſionately look upon you, and plead for you: He will remember his own priſon and judgment, and will ſuccour thoſe tempted, reproached, injured for his ſake. Job 31 41, 42.

and

And he is an Advocate that never pleaded, but prevailed and carried the cauſe.

And thirdly, The longer you wait for it, and are even hungred and pined for righteouſneſs, and none rights you, none helps you, know, you are in an high way to an high promiſe; *Bleſſed are they that hunger and thirſt after righteouſneſs*, &c. Who are they that hunger and thirſt after righteouſneſs? Even ſuch as walk in holy and good ways ſerving the Lord, and yet are oppreſſed and wronged, none helps them; righteouſneſs ſeems to have forſaken the earth, they are even pained as with hunger and thirſt, to ſee there is no vindication of the unjuſtly oppreſſed, no righteous and juſt living and walking in the earth. This I ſuppoſe is as truly and fully the meaning of the Text as that other of hungring & thirſting after Chriſts righteouſneſs, yea, and more, by the ſcope of all the words beſides. And I am not alone in this, nor is it a new, but an old and, a good way to expound the verſe ſo. Bleſſed is that hunger and thirſt which God himſelf will ſatisfie, and prepare a table before his in preſence of their enemies.

Matth. 5:

Mr. *Will. Tyndal* in expoſition of Matth. 5. See *Gottakers* differtation in exam. *Phocheii*, citing *Chemnitium* and *Perkins* that way.

3. Exhortation would be urged to ſtudy righteouſneſs and holineſs, it may ſeem to loſe the firſt day, it ſhall have the laſt. *Commit thy way unto the Lord, truſt in him and he ſhall bring it to paſs. He ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon day.*

Pſal. 37. 5, 6.

1. Do it not onely in eaſie acts of obedience and holineſs, but in afflicted caſes.

2. Do

2. Do it not onely in ſmall and ſhort afflictions and wrongs, but unto priſon, and being long oppreſſed in judgment.

3. And the better to do it, get the Spirit of Chriſt, that will make you endure as he did all contradictions and wrongs of ſinners.

4. And act faith on Chriſt, who helping himſelf, will vindicate his members. Where there is ſimilitude of cauſes, there ſhall be ſimilitude of iſſues.

And who ſhall declare his Generation?

This by a vehement negative, is as much, as none is able to ſet out the glory, and infinite continuance of Chriſts eternal eſtate of honour and majeſty. A great knot are theſe words, not onely hard to common readers, but to Divines to explicate and unfold, to fall upon the true meaning.

There is one whoſe conception runs thus upon the words: *Who ſhall declare his generation?* That is, ſaith he, Who ſhall be able to ſet out the wickedneſs and cruelty of this generation of the Jews, that condemned ſo holy and juſt a perſon to death? As if the Holy Ghoſt here cried out by the Prophet, *Ah ſinful generation!* According to this are the Scriptures which affirm in thoſe times they were *an adulterous and ſinful generation*, an *untoward or crooked generation.*

Forer. in loc. Non poſſum non admirari generationem illam, ſeculum illud mores hominum qui talia auſi ſunt. Iſa. 1.

Matth. 16. 4. Acts 2. 40.

Others do commonly apply, both of Antients and latter Divines, thoſe words to Chriſts eternal generation, as he was the Son of God, or to his

humane generation, as he was the Son of Man.

As he was the Son of God they used it thus; There is no learning or wisdom of man or Angel, that is able to find out how Jesus Christ was eternally begotten of the Father before the world was. His divine generation is beyond all inquisition and investigation: And so indeed it is, none are able to declare how it was, it is a matter for believing, not for reasoning or disputing: Thus the Antients many take it. It is not meant of that in this place.

ἡδὲ κατὰ τὴν θεότητα αὐτοῦ γένεσις ὅστιν ἀγνεαλόγητος. Justin M. in respon. ad Quæst. Orthod. 67.

Others apply it to Christs humane generation, to mean none can declare the wonderful dispensation of God, how Christ the Son of God should become the Son of man, how he could be conceived and born of a Virgin, she knowing no man. It is indeed impossible by mans reason to find out the depth of Christs being born of a Mother that was a maid in bearing, and after she had born as well as before. Yet that is not the admiration here.

Basil l. 1: cont Eunom. Euthym Zygab. in Panop. Dog. Phæbad. cont. Arianos.

Others take it, to make it more sure (but yet not sure enough) both to be meant of his divine and humane generation.

August. Hect. Pintus takes it of both.

Yet all these, though a common rode, and vulgar tract, both with others and ours, that observe not the Text as they ought, and take it upon trust, there is reason to relinquish. For by the word *Generation*, which many take for nativity, is signified Age or duration of life, as *Noah* was just in his generation, that is, in his time and age. So the meaning is truest here thus; Christ being a few years in pains, business, sufferings, death, is

Generatio pro sæculo sive tempestate. West.

is raiſed by the Father to glory, endleſs glory, and a perdurable, or eternal life, ſo as his glory ſhall never end, but be beyond all generations. He ſuffered but a while, but is exalted to glory for ever. Raiſed from the dead, he dieth no more, death hath no more dominion over him. His age of glory, in which being riſen he lives, is to eternity and everlaſting; beyond all ages and generations, or from generation to generation, world without end.

Scultet. Tarnov. Rivet. Gloſ. in Philolog. Sac. l. 2. p. 1. Tract. 2. Sect. 1. דור *enim proprie durationem & tempus vitæ ſignificat.* The laſt way for Seed *Gat.* likes beſt. *In adverſar. l. 1. c. 5*

There are that take by generation here, Chriſts ſeed and poſterity of beleevers that ſhall truſt in him, profeſs him and glorifie him to the end of the world. But that of Chriſts ſeed following afterward in verſe 10. it is thought fitter in that place to come in, and not ſo fully to be meant before. *A ſeed indeed ſhall ſerve him, and it ſhall be accounted to the Lord for a generation.* Pſal. 22. 30.

The words thus opened, opens a way to this Concluſion:

The end of Jeſus Chriſts baſeneſs and ſufferings is an endleſs age of glory, and an everlaſting Kingdom. *Doctr.*

Chriſts humiliation and ſufferings, not onely come quickly to an end, but are ſucceeded with a Kingdom and ſtate of glory without end. The duration of Chriſt under reſtraint and judgment was but ſhort, but his duration in glory and exaltation, is beyond all generations, none can declare it. God did not onely vindicate his Son, bringing him from baſeneſs & affliction, but did poſ-

Eph 1.20,21,22 seſs him of a ſtate of glory. The Lord raiſed him glorioufly from the dead, and ſet him at his own right hand in heavenly places, *Far above all Principalities and Powers, &c. Of his kingdom there is no end.* He was the wonderment of men and Angels for lowneſs in the grave; and the Lord makes him the wonderment of them for the height of his everlaſting Kingdom and glory. At firſt on earth he was made of no reputation, with a name (as to men) below all names, but after that, God exalted him above all reputation, and gave him a *name which is above every name. When he had by himſelf purged our ſins, he ſate down on the right hand of the Majeſty on high, &c.* This is that *Peter* ſaith, *The Prophets did before hand teſtifie the ſufferings of Chriſt, and the glory that ſhould follow.*

Hebr. 1.

Phil. 2.7,8,9.

Hebr. 1.3,4.

1 Pet. 1.11.

1. Of this glorious and endleſs generation of Chriſt, the firſt ſtep to it was his Reſurrection, being raiſed mightily, or with power.

2. The ſecond ſtep to it was higher, which was his glorious Aſcenſion, from Earth to Heaven.

3. The third and moſt glorious degree above all degrees, is his Seſſion at the right hand of God, inveſted with majeſty, power, and infinite honour; none being able to declare, or take meaſure of the glory of Gods right hand, it being onely fit for the Son of God, a ſtate not proper nor proportionable to any meer creature. *To which of the Angels ſaid he at any time, ſit at my right hand,* &c. And all this glory hath its perdurable continuance, and everlaſting duration, even be-

Heb. 1. 15.

yond

yond all ages, and world without end.

Res duratura, modus nonnihil mutabitur.

It may be queſtioned, Shall not beleevers have ſuch a glorious duration, or generation of glory, ſhall not they be honoured with the throne of Chriſt, and ſit at Gods right hand too ?

Queſt.

Indeed, to beleevers ſuch glory is promiſed, as cannot be meaſured by us, they ſhall ſit in Chriſts throne, partake with him of great glory, they ſhall be at the right hand of Chriſt, but they are not ſaid to be fitters at the right hand of the Father. The primacy of authority is the right hand of God, and that is due to Chriſt; and Chriſt promiſeth to us that we ſhall be at his right hand, as the Redeemer, Saviour, King of his Church, Head of his myſtical body, bringing all his neer unto him. Yet when we are at the right hand of Chriſt, it is not with us as with Chriſt at the right hand of God; his ſitting at the right hand of God, ſignifies the higheſt glory, and full adminiſtration of the kingdome. Now though glory of beleevers at Chriſts right hand be admirable, yet beneath his who gives it; nor doth he give power of adminiſtration of his kingdome to Saints, but reſerves the majeſty of the full royall office to himſelf, *in all things having the pre-eminense.*

Anſw.

Matth. Martin ii Chriſt. & Catho!. Fid.

ἐν πᾶσι πρωτεύων. Coloſ. 1.

Wherein conſiſts this glorious generation of Chriſt ?

Queſt.

We ſhall ſee it in three things with a ſatisfying ſight. 1. It conſiſts in the depoſition and full laying aſide far from him all infirmities, deformities of ſtate, ſufferings, low and mean appearances, pains, death. Chriſts life was the ſtorehouſe of in-

Anſw.

infirmities, ſorrows, anguiſh, meanneſs, *&c.* Now when he is exalted he ſweats, ſighs, weeps, hungers, thirſts, ſuffers, complains, dies no more. He needs meat, drink, friends, *Maries*, *Suſanna's*, *Joanna's* miniſtring to him no more. He has laid aſide agonies, fears, pains, croſs, death, grave at an eternall diſtance. He *dieth no more, death hath no more dominion over him.* Nothing comes under the name of low, or evill comes neer him, to ſeaſe on him.

2. In the collation or giving to Chriſt all glorious gifts of perfect joy, perfect wiſdome, perfect glory and happineſs both to body and ſoul, with immortality, and incorruptibleneſs; ſo as the humanity of Chriſt, which here appeared as baſe, as low as worms, doth now out-ſhine, and outluſtre heaven and earth, and all the beauty of it: yea, the brighteſt and glorioueſt Angels. Withall there is given to Chriſt the moſt high and glorious way of adminiſtring his Offices. His prieſtly Office, not in ſuffering and offering, but in interceding, and preſenting himſelf alwayes in his full glorioufneſs of merit to his Father. His Prophetical Office he now executes, not as a poor Preacher, Miniſter, and Teacher among the Jews, as while he was on earth, but by inviſible ſhowers of his Spirit, and ſending down abundance of light and grace into the ſouls of men, enabling to give out and receive in the bleſſings of his heavenly kingdom; daily renewing, enlightning, and confirming his Church in all truth. His Kingly Office in glorioufly ruling all for good of his Church, like

like a mighty King powerfully ruling, reſtraining, quelling, ordering, all enemies and actions for good of his people; ſupporting, ſtrengthening his to be more then conquerours of ſin, Satan, afflictions, temptations, giving all things pertaining to life and godlineſs, upholding truth and order for good of his flock, and in ſpite of all enemies, and evils, reſerving Satan and his adverſaries, for his footſtool, and preſerving his for his heavenly throne, and kingdom, to come and injoy glory with him: *Who can declare the glory of this generation?*

Laſtly, there is the eternity and duration of this glorious eſtate. Herein he ſhall abide *King of kings, and Lord of lords for ever.* His ſufferings were but a few yeers, but his glory ſwallows all the thouſands of yeers that can be named, for eternity out-meaſures all the vaſteſt proportions of time, and takes up hundred thouſands of yeers, as the ſmall *duſt of the balance*, or the *drop of the bucket.* His ſufferings on earth were heavie and ſore, yet the duration of them was but ſhort, to the everlaſtingneſs of that indefectible, and never to be interrupted glory and majeſty, with which he abides crowned in the heavens world without end.

Reaſons of this manner of Gods dealing with his Son are. *Reaſ.* 1. Firſt, that he might anſwer and copie out more fully the Types that went before of him, who trod in ſorrowful pathes a long time, and after were exalted to great glory and dignity. *Joſephs* dungeon and priſon, his ſlavery, his ſufferings at length end in the glorious chariot, and ſecond

cond principality of *Egypt*. *Moſes*, *David*, *Daniel*, &c.

Reaſ. 2. The Lord doth thus, that we might have ſtrong conſolation by him, as an all-ſufficient Mediator and Saviour. If he wraſtled through all the baſeneſs and afflictions on earth, all the malice and madneſs of the world and hell, all the wrath and curſe of his Father, and got up into the ſeat of glory at his Fathers right hand, and appears ſo glorious, as if he had never been touched with infirmities, or troubles: then ſurely it is made known to us of purpoſe, that we might know his Name is a ſure Sanctuary. He is able, if we flie to him, to do the like for us, to carry us as upon Eagles wings through all tribulations to his heavenly Kingdom. He is thus propounded by the Father, to let us underſtand, that the Croſſe, though it be low, may be the high way to the crown, the beaten rode of fulleſt glory; he can take us from priſon and judgement, to his glory and Kingdom.

εἰς τὸ παντελὲς.

Hebr. 7. 25. *He is able perfectly to ſave, and to the uttermoſt*, to the far, full, endleſs end, *all that come unto God by him.*

Reaſ. 3. John 7. 8. Matth. 20. 17. Mark 10. 32. *Maldonat. in* Matth. 20. By this the Lord would have us know that faith is above ſenſe and reaſon, and that we are to live by faith, upon the improbabilities of fleſh and blood. Senſe and reaſon think that glory is the onely way to glory, and that we muſt go to heaven, as they went to old *Jeruſalem*, which becauſe of Mount *Sion* there, is commonly phraſed to go up, for there was their chief buſineſs: but we muſt begin with deſcending and going down

to

to the New Jeruſalem. Senſe and reaſon muſt go down, that faith may go up. Faith muſt tell us, that baſeneſs and humbling is the way to glory, lowneſs is way to an high kingdom, emptineſs the way to fulneſs; thus it was in the Head, and thus muſt the members beleeve and live. Thus the Captain of our Salvation was made perfect by ſufferings, and thus all his people and children muſt live by faith and hope, that though they walk through a low gate, yet through the power and merit of Chriſt, that may be a probable way to high glory; though the generation be not worthy declaring on earth, yet it may be above all capacity of declaring what it is in heaven, and enters not into the heart of man to conceive it.

We ſhall omit the application.

VERS. 8.

For he was cut off from the Land of the living, for the traſgreſſion of my people was he ſtricken.

THeſe latter words are in ſervice to the former, and brought in one of theſe two ways.

1. Either to ſhew how far his priſon and judgment reached, even to death, and cutting off out of the land of the living.

2. Or to give a reaſon, why Chriſt did not a-

bide, but did after riſe to an immortal life, and glorious generation; becauſe it was not his own ſin that was upon him, he was cut off and ſmitten for the tranſgreſſion of others. He ſuffered for others, and ſatisfied for them, paying a full price to ranſom them; therefore death ought not, and could not detain him, having nothing to ſuffer and pay for himſelf.

He was cut off; This ſhews the puniſhment. *For tranſgreſſion*; that ſhews the cauſe. *Of my people*; there is the propriety of the cauſe primarily, it was the peoples tranſgreſſion and fault, no ſin of his own for which he was cut off. This *cutting off* is a metaphorical phraſe taken from the cutting of a tree; and this cutting is either cutting up, cutting down, or cutting off. Chriſt fell and was cut down by a violent death, he fell not of himſelf, but was violently hewed down; the cauſe was not his own, but by way of *Sponſor*. Well may the death of Chriſt be compared to cutting down of a tree, in anſwerableneſs to the propheſies of him before touched, *He ſhall grow up before him as a tender plant, as a root out of a dry ground*. So elſewhere in *Daniel*, *After threeſcore and two weeks ſhall Meſſiah be cut off*. Our Saviour himſelf ſaid of himſelf, *If they do this in the green tree, what ſhall be done in the dry?* Intimating he was a green, fruitful and flouriſhing tree, worthy to ſtand, there was no cauſe in himſelf why he ſhould be cut off.

Verſ. 2.

Dan: 9. 26.

Luke 23. 31.

Out of the land of the living, that is, from living any more in the world.

The

The world is called the land of the living, or the land where they that are alive do abide and remain, in oppoſition to the grave and the ſepulchre, which is the land of the dead. The grave indeed is ſometime called, *The houſe appointed for all living*, though it be the houſe of death, but all the living come hither, and there lie dead. Job 30. 23.

To be *cut off from the land of the living*, is to die ſome violent death, and to go hence.

For the tranſgreſſion of my people was he ſtricken: Theſe words breed ſome contention and controverſie 'twixt the Jews and us. It was for tranſgreſſion of the people, which ſhews the cauſe of Chriſts death was extrinſecall, others ſins, not his own. So before, *he was wounded*, but for our *ſins*; *he was bruiſed*, but for our *iniquities*; ſo here *cut off*, but for the *tranſgreſſions of his people*. Still the Holy Ghoſt ſets a fair apologeticall phraſe, and a vindication of the innocency of Chriſt in his death, that there may be no imagination of any cauſe of death in and of himſelf. *Pro & propter*, are commonly taken for the meritorious cauſe, when they are joyned and come in with ſins and tranſgreſſions.

Præpoſitiones illæ pro & propter indicant & cauſam finalem, & efficientem impulſivam. In finali cauſa intelligimus ſatisfactionem; in efficiente impulſiva imputationem. Caſman. in ſuo Antiſoc.

About theſe laſt words, *He was ſtricken*, there is great ſtriking, and ſtriving, becauſe the Jewes will have it in the plural number, they were ſtricken, and not he was ſtricken. My intentions are as here, ſo elſewhere, whatever be done in the application, to be exact in the explication, the other more eaſily following upon it, when that clearly goes before.

Because of the Plural, *they were ſtricken*, the Jewes will make this and the reſt to be meant of the ſufferings of the Jewes, and not of Jeſus; and raiſe this ſenſe. For the ſins of the Chriſtians doth the Lord now ſmite the Jewes; that is, the Chriſtians malice, hatred, and perſecution; are inſtruments to the Lords juſtice to bring all evils upon the Jewes. The *Socinians* are willing to take part with the Jewes, who are indeed but courſe refined Jewes, and very much conform to them in many points. Utterly unwilling are they to have this Text meant of Chriſts ſatisfaction, and had rather read it with the Jews eye (which is one of the worſt eyes in the world) *they* were ſtricken, then *he* was ſtricken.

A lapide in Iſai. 53.

Eaſdem olim Socinianos cum Judæis inflare, vide Calov. in Dec. diſſer. de Pſeudo-Theol. Socin. ort. meth & prog.

Laſtly, the Papiſts quarrel with the Hebrew Text of the Old Teſtament, as if the Jews had with falſe fingers corrupted it, becauſe we read it *he was ſtricken*, whereas in the Hebrew it is, *they were ſtricken*, in the plurall number. I am much bent by divine aſſiſtance to reſiſt theſe cavils and to cleer the place.

Gloſſ. cont: Huntl. Jeſ. Philolog. Sac. lib. 1. Tract. 1.

To all theſe quarrels I thus begin to anſwer: It is true in the Hebrew, it is in the plural number, they, or to them was the ſmiting, or ſtroke, and yet neither the Text corrupted, nor doctrine of Chriſts paſſion infringed.

Firſt, though it be in the plural number, *they*, yet it is meant ſingularly of Chriſt, *he*, which appears by the Analogy of the reſt of the Chapter with it, wherein the bruiſing, wounding, oppreſſing, cutting off, ſmiting, is altogether applied in the

the ſingular number to him. I have taken a view of the Chapter, of purpoſe to collect them.

In the ſecond verſe there is *He* twice, and *Him* twice, that is four times applied to Chriſt in the the ſingular number. In the third verſe there is *He* twice, and *Him* twice, four times more. In the fourth verſe there is twice *He* and *Him*. In the fifth verſe it is four times again, *He* twice, and *Him*, and *His* in ſingular number. In the ſixth verſe there is one time *Him* in ſingular number. In the ſeventh verſe, *He* is uſed ſingularly five ſeverall times. In this eight verſe there is *He* twice, and *His* once, both ſingular, beſides this in controverſie. In the ninth verſe, there is *His* thrice, and *He* once. In the tenth verſe, four times *Him*, and twice *His*. In the eleventh verſe, *His* twice, and *He* twice. In the twelfth verſe, *Him*, *His*, and *He*, all ſingular ſix times: So that in all if I reckon right, there is *He*, *Him*, and *His*, forty five times in the ſingular number applied unto one, even to Chriſt, beſides this phraſe of ſtriking, which is in diſpute. And is not this enough againſt Jews and *Socinians* to prove, that it is meant of Chriſt one ſingle perſon, as well here in the forty ſixt line, as in the other forty five times?

V. 2. 4 times.
v. 3. 4 times.
v. 4. 2 times.
v. 5. 4. times.
v. 6. 1 time.
v. 7. 5. times
v. 8. 3 times.
v. 9. 4 times.
v. 10. 8 times.
v. 11. 4 times
v. 12. 6 times.
Sum 45.

Secondly, though it be here in the plural number, *Them* in the Original, and not *Him* in ſingular, yet it is meant of Chriſt in particular, it being ordinary in Scripture to ſpeak of one, as if there were more ſpoken of. There is a rule in Hebrew, that when an excellent perſon is ſpoken of, the Plurall number is uſed in ſtead of the ſingular.

Thus

Thus the eternal generation of Christ who is but one, and which is but one, is spoken of plurally, as if there were more goings forth then one, *Whose goings forth.* So *Abraham* is called in the plural number, *Lords* or *Masters.*

Mic. 5.2.

Gen:24.9.

3. Their great Grammarian *Kimchi* tells us that מ is a note of the third person plural, masculine, and ר shews the singular number third person masculine, and so מר may be used both of many and one singular person.

מר *De pluribus & uno u. surpatur, D. Kim. Gram. Hebr. fol. Edit. Vene. 266.* So Rab. *Elias*, and they finde it so on *Job* 20.23.--- *Vide plura apud* Hotting. *in* Thesaur. *Philolog. in vindic. Isa. 53.8. Tarn. in exercit. Bibl. ex Buxt. Thes. Gram.*

Yet if none of these would serve, we might stick to the first, the Holy Ghost having applied *Him*, *He*, and *His* forty five times to Christ, as to one singular person in the Tract of this whole Chapter; and it is easie to determine that forty five voyces should witness it a truth, above and before one single usage of the phrase. Withal, the very word *Lamo, he falleth down to them*, is used, when one Idol or Image is named in this Prophet, and no more, *Isa.*44.15.

The Observation for the substance here have been taken up before, so as we need but shortly and easily mention and touch the matter again.

He was cut off out of the land of the living, gives us from the Metaphor of a tree this Doctrine.

Doctr. *Jesus Christ the green and flourishing tree of life, was cut down to save us dead trees.*

Adam laid the Ax at the root of all our trees, being dead and withered, worthy to be cut up by the

the roots, yet the Lord Jesus was cut down to save us; Christ had the Ax, and we withered trees escaped it. Curse and death due to the dry trees, cut down the green tree.

Was not Jesus Christ himself a poor, dry, and withered tree? Is it not said, he was *a plant out of a dry ground?* *Quest.*

Yes, but that was in the Jews account, in unbelievers esteem of him, they thought he cumbred the ground, and therefore said of him, *Let us destroy the tree with the fruit*, as they said of *Jeremy*. They counted his doctrine, message, grace, unworthy and bad fruit, and said, *Let us cut him off from the land of the living.* But in Gods eye and esteem Christ was his fresh, green Olive, his servant, the Branch, his beautiful and glorious Branch, a Plant of Renown, his wel-beloved Son, in whom he was well pleased. Yet it pleased the Lord to pluck up this pleasant Plant, and cut down this Tree of Life, to save our trees that bore nothing but curses, and forbidden fruit. *Answ.* Jer. 11. 19. Isa. 4. 2. Ezek. 34. 29. Zach. 3. 8. Zach. 6. 12.

Behold we the mystery of stupendious mercy, the mysterious Husbandry of God. Christ saith, *I am the true Vine, and my Father is the Husbandman; every branch that bearrth not fruit, he cuts down and casts into the fire.* We are those unfruitful branches, that should lie hot in everlasting fire, because we were not fruitful in the earth. Yet see the wonder of the Lords mercy, He burns, or cuts down the fruitful Vine, to save the unfruitful branches. *Use* 2. Joh. 15. 1, 2.

First,

First, How ſhould our hearts be taken up with thoughts of Gods infinite love, and marvellous Husbandry above all the ways of Husbandry, and planting in the earth; he cuts down the beſt, to ſave the worſt; whereas other Husband-men cut off the worſt to ſave the beſt: His ways are not our ways.

Secondly, See and admire by faith, how the wiſdom of God brings it about, that this fruitful tree of life makes us bleſſed more by being cut down, then meerly by ſtanding and growing. Here is a miracle of grace, a riddle of mercy and divine wiſdom, the tree of life bears us the beſt fruit by being hewn down.

Thirdly, If Jeſus Chriſt that fruitful Tree was cut down, conſider we what was due to us dry trees, we ſhould all have been cut down and caſt into the fire. Bleſſed be God that hath made one green tree to ſmoak and burn in our ſtead, to ſave us dry trees from everlaſting burnings; who by cutting down one tree, has redeemed the withered trees of the Forreſt. By this the Lord doth as good as ſay to us, All the trees of the field ſhall know, that I the Lord have brought down the high tree, Jeſus the Son of the moſt high; have exalted the low tree, given hopes of life to wretched ſinners; have dried up the green tree, and made the dry tree to flouriſh; *I the Lord have ſpoken, and have done it.*

Ezek. 17.24

From

From the land of the living:

Observe, *Whiles we are upon earth we are in the land of the living; the grave is the place of the dead, there is no living no acting of any thing.* Doctr.

Whiles we are in the world, we are in the land of the living, and may be sanctified and serve the living God. There may lively grace be obtained while we live. *In death there is no remembrance of God, in the grave who shall give thanks? Seek we the Lord while he may be found, call we upon him while he is near What soever thy hand findeth to do, do it with all thy might, for there is no work, nor knowledge, nor device in the grave,* whither we are speedily going, to work out our salvation. If we do not finish our salvation here, it is left undone, and we are undone for ever. Psal. 6. 5. Eccles. 9 10. *Momentum hoc vitæ maximi est momenti.*

For the transgression of my people was he stricken.

God counts nothing too dear to give for the life and salvation of his people. Doctr.

This we leave as infolded in former Doctrines.

VERSE 9.

And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

IT is a long and tedious journey to *Jerusalem*, to visit that is called the Sepulchre of Christ; and yet they are made to believe in the Church of *Rome*, that it is a very meritorious act, and will cover abundance of sins, to have pilgrim'd thither. Surelier is our indulgence and pardon by the Scripture assigned to the bloud of Christ, dying and rising again, applyed by faith, rather then by travell on foot to the tombe of Christ; yet if any man have a minde, as we ought all to have, to see the sepulcher of Christ right profitably, and to consider his Passion and Burial, let them save the labour of a long journey, and walk no further then to the viewing of Christ dead and buried in this Chapter, and if they do it with admiring Christs dear love to die for us, and faith in his death, labouring to be planted into the likeness of it, it will be very beneficial to their souls. The next step after Christs death is that which is to his buriall, the next stage to the Cross is the Grave. Before we found him *cut off from the land of the living*; here we find him in the habitation of the dead, the grave, the receptacle of dead bodies,

dies. 1. Here is a deſcription of his death and burial, being dead, he was deſigned to be buried with the wicked. 2. Another deſcription there is of his innocency and righteouſneſs, he was free from violence and deceit. Though he was uſed as a wicked perſon, yet it was without any cauſe of his own part, as to men, for he was an innocent and righteous one.

There is a great deal of curioſity here uſed about theſe words, to ſtate the true reddition and meaning of them, and I think the Interpreters labour with a puzzle more then needs.

Juſtin Martyr againſt *Tryphon* the Jew, one while reads it thus, his burial is taken from the midſt, and I will give the rich for his death: In the ſame Dialogue he hath it; I will give the wicked for his burial, and the rich for his death: Thus divers of old carry it, and read it. *Dati ſunt peſſimi pro ſepultura ejus*, ſaith *Tertullian.* Which ſome reduce into this meaning; though the Jews wickedly and unjuſtly put Chriſt to death, yet the Lord will give away the wicked and rich Jews for his death, they ſhall pay for it by their own deſtruction, with which the Lord will revenge his Sons ſufferings, like that ſpeech in another buſineſs; *I gave Egypt for thy ranſome, Ethiopia and Seba for thee.* The Learned Vindicator of Chriſt takes it for a deſcription of his Deity, that he will give; or throw the wicked into his grave or pit, which the *Targum* expounds, *Tradet impios in Gehennam.*

Juſt Mart. in Dial. cum Tryph. Tertul. cont. Jud. lib. 3. adverſ. Marcion Sepher Emana ex verſ. Fagii. Franciſc. Forer. in locum.

Iſai. 43. 3.

Porchet, à Salvaticis in victor. cont. Judæos lib. 1. c. 16

Others think Chriſts grave with the wicked is

this, That by the vertue of his paſſion the wicked ſhall be converted and turned to God, and their ſins ſhall be buried, and covered in his grave.

A way applauded by excellent cleerers of Scripture, and exact in opening the word, commonly is this. The Jewes deſign was, as they crucified Chriſt with malefactors and theeves, ſo they meant to bury him in the common buriall place of theeves and wicked men; but being dead, the Lord ordered him a nobler burial, by ſtirring up *Joſeph* the *Arimathean*, a rich man, to beg his body, who buried him in another place, in a new Tomb, in a noble and rich mans burying place, in a garden; and ſo they think theſe words made good, *he was with the rich in his death.* Here they would note Chriſt had a noble kind of buriall and Tomb, and turning a letter, in ſtead of deaths, they read it high places, or his high and noble Monument, more then an ordinary grave. Indeed it was a rich and a great mans burial place. *Junius* for *the rich in his death* takes it thus, that he was delivered to *Pilate*, a rich and a great man, but then he reads it, *to the rich he gave his death*, that is, the curſe of his death to *Pilate* and the Jews that ſaid, *His blood be upon us, and upon our children.* To the wicked was committed his burying or ſepulchre, that is, to the Roman and Ethnick Souldiers; and the pronuntiation of ſentence of his death to *Pilate* a rich man. But in my thoughts there needs none of theſe ſtrainings, and bringing the matter ſo much; and therefore avoiding all theſe, I chooſe to walk the ſimpleſt way

Forer. Rivet.

Turning *Sceva* into *Camets*, for *Bemotau* his deaths, they read it, *Bamotau*, his *excelſa.*

Ketkerman in Anal. Iſai. 53 9 in Gymnaſ. log. lib. 3.

as

as the ſafeſt; and the plaineſt way I know, and eaſieſt is this, and I would think trueſt. No more do ſome make of it then this, That God the Father gave Chriſt up to die, and ſuffer among theeves like a Malefactor, or that Chriſt willingly gave himſelf to ſuffer under the name of an unrighteous man, and as a rich man that uſes his wealth to wickedneſs and violence, thereupon it is called the Mammon of unrighteouſneſs; ſum is, he ſuffered all kind of reproach in his death and ſufferings. Grave and death being here taken for all kinds of evils of puniſhment for ſin, as the Apoſtle ſaith of extremity of his ſufferings, *In deaths often.* And this I the rather like, becauſe it is without ſuch forcing, and that I judge this part mentions rather Chriſts ſhame and humiliation, then the glory of a goodly Tombe and monument of a rich man. I muſt confeſs, as the former Expoſitions do not ſatisfie me, ſo neither fully this; but I chooſe it as the facileſt, and leaſt intricate among the δυσνόητα of *Eſay* and this Chapter.

See *Marlorat. Scultet, Tarnov.*

1 Cor. 11. 23.

The First Point ſhall be this:

That Jeſus Chriſt not onely died, but alſo was willing to be buried and laid in the grave, as a ſinful and wicked perſon. Doctr.

Chriſt both died and was buried, as a ſinner with our ſins upon him, and in the room of ſinners. It was needfull not only that he ſhould die, but be buried alſo. Our ſins deſerved death, but buriall alſo; for we were dead and buried in our ſins. Gods wrath, a death in wrath, a buriall in wrath,

wrath was due unto us, and he undertook as due to him, what was due to us; due it was properly to us and principally, to him secondarily, sponsorily, and by way of imputation. For the grave and burial of Christ, it was needful he should undergo them upon divr s accounts.

First, That the Propheſies might be fulfilled, which pointed at his grave and burial, as well as his croſs and death. *Thou wilt not leave my ſoul in hell*; He was to be in the grave then, and in the place of corruption, onely he was not to be left there, and ſeiſed upon by the power of corruption. We have the type of Chriſts burial in *Jonah*, *As* Jonah *was three days in the Whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth*: The Apoſtle tells us Chriſt was buried and roſe again, according to the Scriptures. Scriptures had foretold the burial of Chriſt, and ſo he muſt from the croſs to the grave, to juſtifie the truth of Scriptures in predictions and types. *Joſeph* in the pit, and *Daniel* in the Lions Den, were typicals of Chriſts grave; there he was buried as in a den of Lions, the Lion of our ſins, Jews malice, Satans power, Gods wrath, thoſe were the Lions he did lie among in the grave.

Pſal. 16.10.

Matth. 12.40.

1 Cor. 15.4.

2. He humbled himſelf to the grave, to give us fuller aſſurance, that he really died for us, and was truly dead. We do not uſe to bury any till they be ſurely and fully dead. Burial is the great Seal of the office of death. *Joſeph*, that loved Chriſt well, would, when he had begged his body

of

of *Pilat*, have kept him above ground, and not have buried him, if there had been any signs of life. The Jews cannot say we are deceived to believe in Christ, as one was said to die, and tell us it is a fallacy, for he was never buried: Nor the Turks Gospel is true, that *Simon* of *Cyrene* was crucified and buried in Christs room, and that Christ stole away, or vanished and left him in his room; this vanishes as the vainest lie, for the Jews and Soldiers looked well enough to that, that it was Christ they crucified, and it was Christ they buried, and none for him: The grave was watched and sealed, that he should not rise again, or be stoln away. The grave is the complement of death, and Christ has gone through it fully to satisfie divine Justice for us.

Richard. seu Ricold. Ordin. prædicat. in confut. Alcoran.

3. Further, he was buried, to give us to know his weakness is stronger then Death, Grave, Hell. He went into the Cock-pit of the grave, to conquer death on his own ground, in his own pit, to overcome him, and take him captive in the palace of his own Kingdom, and to bind him in his own royal chair of State. Now we know Jesus Christ is the Captain of our salvation, having followed death into the grave, his strongest Castle or Cittadel, and there he hath taken him, and slain him. This of Christs is a glorious victory, the worm *Jacob*, the despised seed of *David* threshing Hell and Death even in the grave, and as our mighty *Samson*, breaking all the cords of the great Philistims wherewith they bound him, as a thread of Tow is broken when it toucheth the fire, so easily

Judg. 9. 16.

Acts 2. easily looſed he the bonds of death, it being impoſſible that cords of death ſhould hold the Lord of
2 Sam. 3. 33. 34 life. *David* ſaid of *Abner*, *Died* Abner *as a fool? Thy hands were not bound, nor thy feet put into fetters.* Here it was otherwiſe; died Chriſt as a weak one, or did he ſo lie in the grave? No, Chriſts hands were bound, and his feet fettered in the linnens, and embalmings of the grave and dead perſons, and yet he bound and faſtned, ſlew death in his own den. Oh what cannot Chriſt do for his children, ever living and reigning in heaven, when he deſtroyed death lying and buried in the grave? Death was ready to ſing, O life, now I will be thy death; but Chriſt broke his triumphant tune, and hath changed the note, putting a new ſong into our mouthes, he firſt ſaid it, and did it;
Hoſ. 13. 14. *O death, I will be thy plagues; O grave, I will be thy deſtruction*; and it is put into a ſong for us, to
1 Cor. 15. 34, 35, 36, 37. ſing after him, even all beleevers; *Death is ſwallowed up in victory, O death, where is thy ſting? O grave, where is thy victory? the ſting of death is ſin, and the ſtrength of ſin is the Law: But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.*

Polinctorum voluminibus, as *Arnob.* calls them, *lib.* 1:

4. Chriſt was buried, that he might be extremely humbled; this is the extremity and upſhot of his humiliation, That the Lord of life ſhould die and be buried. Now we know he hath paid all *Adams* ſcore to the uttermoſt for all beleevers. Is there any thing beyond death and burial under the wrath of God to be endured for our ſalvation? There is no further, in reſpect of humiliation and male-

malediction; for here he *overcame death, and him that had the power of death, the Devil.* Hebr. 2.

5. Christ was buried, to let us know for our duty and comfort, what may be done with our sins.

First for our duty, That we ought not onely to crucifie the old man with his sinful lusts, but never to leave till he be quite dead and buried. Those we loved, we loath them when they are dead and buried. We loath to look upon a rotten and putrified corps; and so should we look on the old man, and body of sin, as loathsom, and desire, as *Abraham* for his beloved *Sarah*, a place to bury our dead out of sight. Here is our duty, Christ died and was buried for our sakes, we should bury our sins for his sake. There is a grave made, the grave of Christ, thither by faith, and daily acts of mortification, we should carry the old man and bury him there. We make not the right use of Christs death and burial, unless we labour by true faith and constant exercises of mortification to come to be buried with Christ, and be planted with him into the likeness of his death. Gen. 23. Rom. 6. Col. 2.

Secondly, Here is our comfort concerned, when we can conclude, though we have many sins, yet the grave of Christ is large in vertue, and able to bury all our sins, and sins of all beleevers out of the sight of God for ever. The Jews intended in the grave to bury Christ, but God intended further to bury the sins of his people there, in the vertue of Christs death. Though Christ buried, rose again, yet for our comfort, the sins of be-

leevers buried with Christ, never rise again; they are quite taken away from the angry sight of the living God, as a dead and buried man is removed, and taken out of the sight of living men.

Because of this largeness in the Reasons, I shall omit to set down the larger Application.

With the rich in his death. Rich is in the singular number, and yet it doth not so much infer a singular person, or one rich man, but that it may be meant by an Enallage of numbers, one rich man for many, or for all rich men; as by the same reason it is here *deaths* in the Original, for *death*.

He was buried with the rich, that is, as wicked men, among whom rich wicked men are the chief. Riches are often taken in the worser sense, for riches of unrighteousness, so gotten, so used much unrighteously.

Doctr. Our observable Conclusion; *There is much affinity betwixt riches and unrighteousness, betwixt wealth and wickedness.*

It too often and commonly falls out, that a rich man and a wicked man walk together. Without a great deal of holy care, sin and riches have much fellowship and partnership together, which made our Saviour make it so hard a point for a rich man to enter into the Kingdom of heaven; Hence our Saviour called them *The mammon of unrighteousness*, because there is often much unrighteous

righteous proceedings in the getting them, and much injuſtice and unrighteouſneſs in the uſing them. He that is rich is very prone to be proud and contemn God. *Give me not riches*, ſaith *Agur*, *leſt I be full and deny thee, and ſay, who is the Lord?* *Prov.*30.9. He is as much afraid of riches as poverty, and prays againſt them both, they both of them have ſins attending them.

Radix omnium malorum, inquit Apoſtolus, eſt cupiditas, adeo quædam ſocietas pene eſt etiam nominis duabus his rebus, vitiis & divitiis. Euch. ad Valerian. *Sicut divitiis primi fuere, ſic vitiis.* Salv. l. 3. ad Eccl. Cath.

1. They rob the heart of Gods Jewel, truſt and confidence in him. The Apoſtle cautions and charges againſt truſting in uncertain riches, when we are onely to truſt in the living God. For though the Lord ſhould be our Tower and Fortreſs, yet when a man is rich, he is apt to make wealth his ſtrong City, to confide in more then God; and that is a wickedneſs attracts heavens wrath, when we lay the weight of our confidence upon any thing more then upon the Lord. The rich man got the name of a fool, and the iſſue of one, a periſhing fool, when he ſtrengthned his ſoul with this receipt, *Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink*, &c. *Job* proteſted againſt this as a great ſin, to have made gold his hope, or to have ſaid to the fine gold, *thou art my confidence.*

Prov. 10.15.

Job 31.24.

2. Riches commonly have a wicked encroachment upon the heart, to draw out the love, deſire, delight, care to be ſet upon them. The covetous Rich ſits with his heart as a Partridge upon her eggs. *If riches increaſe*, ſaith *David*, *ſet not your heart upon them*; as knowing they are glutinous, and ſlimy, and cleaving faſt to the heart. The

thoughts, cares, loves, counsels of the heart are the souls great tribute to God, and should issue out to him spiritual things; but if there be not a good heart, where *the treasure is, there will the heart be also.* The world and the things of the world do most successfully and prevailingly say, *My son, give me thine heart.* And if riches seat in the heart, will not Christ be endangered to be sent to the stable again?

3. They are often used unrighteously, not imparted to the good of others, used as means mightily to crush others, and to *oppresse the poor in the gate,* and his righteous cause, because they have a power of wealth in their hands, the god which this world much adores, and all things give way to it. They cast a man into many snares, a nest of temptations and foolish lusts.

Use 1: First, let poor men not be dismayed at poverty, and a low estate; but consider that they have good helps by Christ and his Gospel, though they be poor in this world, *to be rich in faith, and heirs of the kingdome of heaven,* And withall to rest contented with this, that God having taken from them means to be outwardly rich, hath withall held from them many instruments and temptations unto wickedness; considering this, that if they had as much riches and wealth as others, their hearts might be overcome to be as covetous, violent, oppressing, unrighteous in the use of their riches, as any others.

Use 2: Let rich men have an earnest care, and take warning to get riches holily, and righteously, and so use

use them righteously and mercifully, that their fish be not turned into a poysonous serpent, but may cut off the canker and rust of unrighteousness from riches, and get wealth a good name, by doing good with their goods, that the giver of all may be glorified by them, *as by well pleasing sacrifices.* Hebr. 13.

First, they will do well to take heed in getting them, that they be got with a right and righteous hand, for then they abide with them with a more firm and fixed foot. *Wealth gotten by vanity shall be diminished.* Unrighteous riches are like *the fat of lambs, soon melt away.* The *getting of treasure by a lying tongue, is vanity tossed to and fro of them that seek death.* Theodosius Greek hath it, it is a vapour carried here and there, that is, it quickly perishes and vanishes to nothing, chuse honest poverty, rather then riches of iniquity. Prov. 13. 11. Psal. 37. Prov. 21. 6. ἀτμὸς φερομένη. Drus. in Frag. Vet. Interp.

2. When you have riches, watch your heart more then your wealth. For this is an evill frequently accompanies wealth, it draws a mans heart and eyes to watch it, and leaves the heart without watch over it self. Watch your hearts diligently, lest this fair apple of the worlds paradise steal your eyes, care, desire, trust to be set upon it, and so there be a neglect of the chief treasure, the souls fear and trust in the Lord. Poor men have need to watch their hearts, but rich men much more. The poor have much to care for, but they have little to trust in save God; yet they may temper their cares, as *David* did, *I am poor and needy, yet the Lord careth for me.* It is a very hard thing to Psal. 40. 17.

be

be humble and holy with riches, unleſs there be a very carefull watch over the ſoul.

3. Imitate Chriſt. O that rich men would look after it, this were to imitate a good rich one indeed; he was Lord of Heaven and Earth and all things, yet though he were rich, he became poor, that we through his poverty might be made rich. How did Jeſus Chriſt diſtribute his riches? He went about doing good, healing all that were oppreſſed of the Devill. You that are rich, labour to chriſten and baptize your goods into the name of good works, doing good by them to the poor members of Chriſt, remembring you are in the ſame body; and why ſhould not the rich and warm hand, give relief to the poor knee, and bare heel? Lay up riches in heaven, by laying them out in acts of mercy on earth, put them in bags that will not waxe old. So may you that are rich, have more fruit, and better fruit then others, that will abound to your account in the day of Chriſt. By this means you ſhall ſpoil happily the kinred and familiarity of riches and unrighteouſneſs, of wealth and violence, and not need to fear that ſaying, *Woe be to you that are rich*; Yea, you ſhall finde *Abrahams* boſome wide as well receive a righteous, and mercifull rich man, as a *Lazarus*, an holy poor man. Luk. 6. 24.

The next that follows, is a deſcription of Chriſts innocency and righteouſneſs, *Becauſe he had done no violence, neither was there any deceit in his mouth.*

They

They made *his grave with the wicked*, and with *the rich in his death*. *Quum tamen*, when as yet, saith *Vatablus*, or *quamvis*, although, say others, *he did no violence*. They that read it *quamvis* or *quum tamen*, may plainly appear to go that way, like as we have here gone. Ours, and they that read it, *Because*, may seem to go another way, by that very word. The Conclusion is this; *Vatablus. Marlorat. Scultetius.*

Christ, though he died an unrighteous mans death, yet he was innocent and righteous both in life and death. *Doctr.*

He is described here to have no inherent guilt of sinful deed, or guileful word sticking to him; As almost this whole Chapter is quoted in the New Testament; so is this verse by *Peter*, *He did no sin, neither was guile found in his mouth*. Onely violence here, is named sin there, and deceit is there called guile. *Paul* saith, *He knew no sin*, and therefore his humiliation was the lower and baser, in that he was made sin, that is, accounted so sinful, as if he were nothing but sin it self. 1 Pet. 2.22. 2 Cor. 5.

1. By violence, primarily is understood rapine, and such wicked and notorious facts, as for which Magistrates do punish the actors with a violent death. Now Christ had done no violence, no injustice, no oppression, no treason, no murther, for which they should take him away with the violent death of the Crosse.

2. Secondarily, violence may be taken for any sin that offers violence to the Commandments of God to break them. Thus *Peter* saith, he did no sin

ſin at all, nor greater, nor leſſer unrighteouſneſs, was ever found with him. Yea, but if a man ſin not with his hands, yet with his tongue and lips he may ſlip into ſome ſin: Yet here we finde Chriſt to be as free from ſins of words, as of deeds, there was no deceit or guile found with him. By deceit is meant all the ſins of the tongue and lips; all vain words, idle, hurtful, lying, devouring words, and evill ſpeaking, Chriſt was always perfectly free from them. *When he was reviled, he reviled not again, when he ſuffered, he threatned not.*

1 Pet. 2. 23.

Now by *James* his rule, our Saviour was an innocent, and righteous one; for *if a man offend not in word, the ſame is a perfect man.*

James 3. 2.

We ſhall prove Chriſt to be ſuch a one, as was in all things holy, and harmleſs, undefiled, and ſeparate from ſinners, by many witneſſes.

1. God the Father calls him *his elect and choſen ſervant, in whom his ſoul delighteth*; and he could not delight in him, but that he was innocent, and righteous. Thus in the end of this fifty third Chapter he calls him, *His righteous ſervant*; God cannot lie, if he ſay ſo, it is truly ſo.

Iſai. 42. 1.

2. An Angel from heaven calls him, That Holy thing: *That Holy thing which ſhall be born of thee, ſhall be called the Son of God.* If an holy thing, and the Son of God, then he is a righteous one.

Luke 1. 35.

3. An Angel from hell gives witneſs to it, and that is a great witneſs, when a profeſſed enemy is forced to ſpeak the truth, and to commend

mend his greateſt adverſary. The unclean ſpirit and devil in a man cryed out to Chriſt. *I know thee who thou art the Holy One of God.* Mark 1. 24.

4. Apoſtles by the Spirit teſtified this, and the holy men of God that ſpake as they were moved the Holy Ghoſt, *Ye denied the Holy One, and the Juſt*, ſaith *Peter* to the Jews. *Ye have ſlain the Prophets which ſhewed before the coming of that Juſt One*, ſaith *Stephen* to the Jews *that ſtoned him. We have an Advocate with the Father Jeſus Chriſt the righteous*, ſaith *John, and he is the propitiation for our ſins.* Acts 3 14. Acts 7. 52. 1 John 2. 1, 2.

5. Among his adverſaries the worſt, *Judas* the Traitor confeſſes it, the more Traitor and Devill he, as our Saviour calls him, to betray ſo innocent a Lord; *I have ſinned*, ſaith he, *in that I have betrayed the innocent blood.* His is the more ſin, a ſin with a witneſs, a ſin with a vengeance, that betrays him, who knew no ſin. *Pilates* wife giving her husband good counſel, calls Chriſt *a juſt man*: *Have thou nothing to do with that juſt man.* Not ſimply, have nothing at all to do with him, but have nothing to do in condemning him, have nothing to do unleſs it be to abſolve and acquit him. *Pilate* himſelf, with ſome wamblings of his conſcience, ſaith, *I am innocent of the blood of this juſt perſon.* A juſt perſon, and yet condemn him; condemn him a juſt one, and yet himſelf be juſt and innocent; how could this be? Matth. 27. 4. Matth. 27. 19 Verſe 24.

6. The Thief crucified with him acknowledged it, *This man hath done nothing amiſs.* Here he accounts him a juſt man, *Lord, remember me*

Luke 23. 41. saith he, *when thou comeſt into thy Kingdom.* Here he accounts him the Son of God more then a man, as one that could diſpoſe of the kingdom of heaven to whom he would: And the Centurion, ſeeing his holy death, ſaid, *certainly, this was a righteous man*; yea, it was certain enough. Verſ. 47.

7. Laſtly, Jeſus Chriſt himſelf ſaid it, and his witneſs muſt needs be true, for he is the faithful and true witneſs: *Which of you*, ſaith he to the Jews, *convinceth me of ſin? The work that I do in my Fathers name, they bear witneſs of me.* Rev. 1. 5, Joh. 8. 46. Joh. 10. 25.

Thus we have *omne genus teſtium*, all ſorts of witneſſes of Jeſus Chriſts righteouſneſs, God, Angel, Devils, Men, Women, Apoſtles, Apoſtates, Friends, Enemies, Chriſt himſelf, his Works, Heaven, Earth, the Court, the Gallows, the Traitor, the Judge. *A. Varius judex quondam dixit, aut hoc teſtium ſatis eſt, aut neſcio quid ſatis ſit.* Tul. de Finib. l. 2.

There is abundant reaſon and grounds for it further, to make it appear that it ſhould be ſo, that the Redeemer of ſinners ſhould be juſt.

Firſt, How ſhould he convey righteouſneſs to us, unleſs he himſelf were righteous; righteous he could not make us, unleſs he himſelf were ſo. He would have nothing to impute to us, unleſs he had kept all the commandments, done all the will of God and fulfilled all righteouſneſs; an unrighteous Mediator, could not have made us reconciled, and righteous perſons. Matth. 3.

Secondly, How could he have made it good that he was the Son of God, unleſs he were altogether free from ſin?

Thirdly,

Thirdly, He had two parts to fulfill for us, and neither of theſe could be done without perfection of holineſs and righteouſneſs.

1. He was to do all the will of God exactly, which we had failed in.

2. He was to ſuffer and undergo our penalty of death, and curſe for us, and he muſt ſuffer this ſinleſly and righteouſly too, elſe it availed not; He muſt as well know no ſin, ſuffering and dying, as living; One ſin in his death would have blotted all the ſufficiency and ſinleſneſs of his life. He was made ſin for us, that knew no ſin, elſe we could not have been made the righteouſneſs of God in him. Now it is ſaid of him, and that worthily, *He is the Lord our righteouſneſs*; and he ſaith, *Look unto me and be ye ſaved all the ends of the earth.* He is a magazine of righteouſneſs, to all the unrighteous world, that by faith do look and come to him. *Surely*, ſhall one ſay, *in the Lord have I righteouſneſs and ſtrength.* Surely, all beleevers ſay it, and they may ſay it ſurely.

Jer. 23.6. Iſa. 45 22.

Verſ. 24.

Fourthly, Chriſt roſe again from death and aſcended into heaven, which he could never have done, if the weight of a feather, the lighteſt ſin either of his own committed, or of ours unſatisfied for, had been found upon him; his coming out of the grave, and aſcending into heaven is a juſtifying of him to be a righteous perſon, and to have ſatisfied fully the juſtice of God. Withal, he is ſaid to be juſtified in the Spirit: He could not have come into heaven, though he had been raiſed from the dead, if he had not been perfectly righ-

Rom. 1, 4.

1 Tim. 3 16.

teous; *Without holineſs no man ſhall ſee the Lord.* The holineſs and righteouſneſs of Chriſt made ours by union gives us an entrance into the Kingdom of heaven, yet could it not, unleſs it had carried his humane nature thither.

Uſe. First, The wretchedneſs of Papiſts and ignorant, moral profeſſors appears, that dare not truſt their ſouls by caſting them on this righteous Lord, but have hewn out to themſelves broken Ciſterns of their own works to juſtifie, merit, ſave them. Or elſe to joyn mans good works to Chriſts righteouſneſs, and betwixt them both patch up a beggars cloak, a poor righteouſneſs.

2. Here is the vindication of Chriſtian Religion againſt Jews and Turks, that ſometimes ſpeak with diminution, as Turks; with defamation, as Jews; As Chriſt ſaid once to the Jews, *which of you can convince me of ſin?* ſo dare we ſay, which of you Devils in hell, which of you Jews and Turks on earth can ſhew us the leaſt ſin in Jeſus Chriſt, to a thought, to a word? Wherefore ſhould we not beleeve in him, rather then in a Jewiſh wandring pſeudo Meſſiah, or in a Turks deluding, wicked Mahomet. Shew us a better Saviour then the Son of God, a more righteous one then the Lord our righteouſneſs and we will beleeve in him. But in the mean time; *Rejoyce O heavens, and triumph O earth, let Mount* Zion *the Church of God, and all the people of Chriſt ſhout for joy, becauſe your King is juſt, having ſalvation, able to make you all righteous from the greateſt to the leaſt,*

Zach. 9.

Plead

Plead we for Christ, boast we of Christ, propound the Gospel of Christ as a challenge to all the vain doctrines of righteousness and salvations in the earth, you shall never be ashamed, righteousness of his person, righteousness of his doctrine will bear down all before it that are against it. Righteousness hath boldness, and may best have it, for it delivereth from death, when all the doctrines of the world besides will leave the professors in the ditch, or which is worse, in the pit. They are monstrous disputes, fit for remonstrants, and ungospelled School-men, to reason and ventilate whether Christ might not assume a sinning humane nature. We abhor the thoughts of it, and do account it unworthy to be named by Christians, whose hope is in the righteousness of Christ, full free both from sinnings, possibility and act. Rev. 21. 27. Rev. 12.

3. Where is the comfort of poor unrighteous sinners better to be found? Where is the satisfaction for poor souls, that see their great unrighteousnese, to be had, but in this innocent and righteous one? Hither must the hungry Eagls flie to feed, when they are faint, and their hearts fail them through sence of emptiness of righteousness. You that are Law-smitten unto sight of a curse; Conscience smitten with accusations; Hell-smitten with temptations to beleeve you are utterly lost, because you have lost all righteousness, and have to do with a righteous and pure God; Run and make hast, with foot and hand of faith to this righteous Lord, who is made unto us of God Righteousness.

1. See

1. See and believe, Gods end in ſending his righteous Son, it was to make ſinners righteous.

2. See and conceive, how all along Jeſus Chriſt has taken the blackeſt Blackmoors, and waſht them white; and why mayeſt not thou a Publican and ſinner come unto him.

3. Thou canſt not do Chriſt a greater curteſie, nor bring him greater glory, then humbly to undo thy ſelf in reſpect of thy own unworthineſs, and unrighteouſneſs apprehended and bewailed, and then flie to him, and plead his righteouſneſs ſhould anſwer for thine unrighteouſneſs.

Vide Chriſtianos quid agunt, & evidenter de ipſo Chriſto poteſt ſciri, quid ſoceat.--Evangelia diſcunt & impudici ſunt. Apoſtolos audiunt, & inbriantur: Chriſtum ſequuntur & rapiunt; vitam improbam agunt, & probam legem ſe habere dicunt. Salvianus.

4. Learn to glorifie your righteous and holy Saviour by ſtudying righteouſneſs and holineſs. Take heed of violence and deceit, which were not found in his hand or mouth. Beware the mouthes of the wicked enemies of Chriſt and his Goſpel be not juſtly opened as wide as *Rabſhakehs*, to beſpatter that righteous and holy doctrine of the Goſpel of Chriſt, to ſay they learn the Goſpel, and yet are unchaſt and ſhameleſs; they hear the Apoſtles, and yet are drunk, they follow Chriſt, and yet are full of violence. A Chriſtians iniquity, is Chriſts and the Goſpels reproach and injury. Take we care we blaſpheme not that holy Name by which we are called. Surely if Schollers ſhould learn of their Maſter, a Chriſtian ſhould be the holieſt and harmleſſeſt upon earth.

5. Learn to ſuffer patiently as Chriſt did, though they perſecute you without a cauſe, as you think, remember there is more cauſe againſt you, then was againſt Chriſt; you know ſin and guile, he knew

knew no ſin, and yet he as quietly ſuffered, as if he had deſerved it all.

VERSE 10.

Yet it pleaſed the Lord to bruiſe him, he hath put him to grief, &c.

THe Papiſts to take away the baſeneſs of the Croſs, do paint the Crucifix with the faireſt colours, and make it of the beſt mettals, of ſilver and gold, and then judge it worthy to be worſhipped, *Iſaiah* goes a better way, that the baſe death of Chriſt might not be deſpiſed, nor we aſhamed of it, he ſets it forth with divine reaſons, better then gold or ſilver, to ſhew the neceſſity, the worthineſs, the excellent benefits of this death of Chriſt.

Firſt, It was the will and good pleaſure of the Father, that thus his Son ſhould ſuffer, and be bruiſed to death with wounds. The good will of God is a good reaſon.

Secondly, There was the good and free will of Jeſus Chriſt to undertake it, to offer himſelf a ſacrifice for ſinners, he made his ſoul a ſacrifice, or offering for ſin.

Thirdly, Excellent were the fruits of this death of Chriſt, it produced glorious things:

1. The multiplication of a ſpiritual ſeed, the increaſe of the Church.
2. The perpetuity and continuance everlaſtingly

ly of Christ after his death.

3. The testifying of Gods good pleasure by his death to mankinde by all fruits and effects of salvation, *The pleasure of the Lord shall prosper in his hand.*

Yet it pleased the Lord: or, notwithstanding it pleased the Lord. Though Christ thus innocently and without fault suffered death, yet it was the appointment of God the Father, it was his pleasure and good will it should be so.

1. This pleasure of the Lord is first, The pleasure of his counsel, He decreed it.

Chaphets, cum summa delectatione voluit. Tarnov. *Delectatus est.* Jun. & Tremel. *Libuit.* Castellio. *voluit Velle significat cum desiderio, & approbatione effectus.* Cloppenburg.

Secondly, The pleasure of his will, and yet not of his will simply, meerly to will it, and no more; but with the addition of his well pleasing will. He willed with great delight and contentment that it should be so. God was marvellously taken up with pleasure and delight in it.

To bruise him: Of that kind of afflicting him we had before in the fifth verse. Bruising is oppressing, or wearing to pieces, a beating into small parts. It was before *attritus est, comminutus est.*

He hath put him to grief: He made him undergo many grievous evils, and pains in his passion.

When thou shalt make his soul an offering for sin. Here is the change of the person. God, who before was spoken of in the third person, is here spoken to in the second person, which is usuall among the Prophets suddenly to change the manner of speaking. Some read it in the third person, and of Christ: When he shall lay out, or give forth his *soul an offering for sin.* See your Margents reading,

ing, *When his ſoul ſhall make an offering*:

Here note two things: 1. The manner of ſpeaking. 2. The manner of Chriſts dying.

1. The manner of ſpeaking, *His ſoul made an offering.*

Was not Chriſts body offered, as well as his ſoul? *Queſt.*

Yes, He offered up his body to be ſacrificed and ſuffer death. *Sacrifice and offerings thou wouldeſt not, but a body haſt thou prepared me. He bore our ſins in his body on the tree.* Chriſt gave freely both his body and his ſoul to make ſatisfaction to God for ſinners. Our Saviour and Surety was not a ſoul without a body, nor a body without a ſoul; but a compleat perſon conſiſting of both, and ſacrificing them both to his Fathers juſtice, to make a compleat ſacrifice. By ſoul is here meant his whole ſelf, and life. *He gave himſelf for us*, &c. That is the manner of ſpeaking all over in Scripture, to name the ſoul, when there is meant the whole perſon, a mans whole ſelf, and life. *The King of Sodom ſaid to Abraham, Give me the perſons, and take the goods to thy ſelf.* In the Margent it is *ſouls*, Give me the perſons conſiſting of body and ſoul, that have been captives. In *Job, He ſhall deliver his ſoul from going into the pit, and his life ſhall ſee the light.* The ſouls going into the pit, is the bodies ſeparation from the ſoul, its dying and carrying to the grave: So the next Phraſe manifeſts, *his life ſhall ſee the light*; as much as he will preſerve him from death.

Anſw. Hebr 10, 5. 2 Pet. 2, 24.

Tit. 2.

Gen. 14. 21.

Job 33. 28.

2. Second thing is the manner of Chriſts dying

ing, as a ſacrifice offered up for ſinners. Directly and ſtrictly to the Hebrew Phraſe it is, *when he ſhall make his ſoul to be ſin.* But then by ſin we muſt underſtand that which takes ſin upon it, and is offered up to take away ſin: To explain that, the Interpreters have made it an offering for ſin. Thus both in Old Teſtament and New we finde it ſo uſed; as in *Exodus, It is a ſin-offering*: that is, it is *Aſcham*, the ſame word here uſed, it is ſin, that is, that which is offered up for ſin. In the New Teſtament, *He made him to be ſin for us, who knew no ſin.* He made him to be ſin is one of theſe wayes:

Exod 29. 14.

2 Cor. 5. 21.

1. He made him ſtand in the room of ſinners, to be puniſhed and put to death, as a moſt notorious ſinner, ſo ſinful, as if he were ſin it ſelf.

Piſcat. in Schol. ad loc. Corinth. Ut expietur homo à peccato ipſe ſit peccatum, ſeu pro peccato hoſtia. Forer. in Iſai. 53.

2. Or thus, He made him become a ſacrifice for ſin, to be a *piaculum*, and a curſe for us, and ſo to take away, by ſacrificing of himſelf, our ſin and curſe of ſin due to us.

From theſe words thus opened, the firſt Concluſion is this:

Doctr. *All the bruiſings, ſufferings, death of Chriſt, were not onely Gods purpoſe and deſign, but they were his great delight, and good pleaſure that it ſhould be ſo.*

Gods good pleaſure was not onely in decreeing Chriſts death, but in Chriſts undergoing it. Here with a ſhort cord and mean plummet we are to meaſure the depth of divine providence in decreeing, and permitting the death of Chriſt, yet

ſo

ſo as with delighting in the effecting of it. Yet in all this, though Gods delight was juſt and holy in the thing, yet he had no delight, nor good pleaſure in the curſed actors, and crooked executioners of his right and righteous will. We can uſe no better language in this, then *Pauls* in another caſe; *O the depth of the riches of the wiſedome and knowledge of God! how unſearchable are his judgements*, &c. Is not here an unfathomed depth, that God was never ſo well pleaſed with any thing, as with the ſufferings to death, and fruits of the death of Chriſt, and yet he was never ſo diſpleaſed with any action in the world, as with the curſed cruelty of his betrayers, accuſers, tormentors, crucifyers.---In that God is ſaid to be well pleaſed with the bruiſings and ſufferings of Chriſt, we will take it into conſideration in theſe particulars. Rom. 11. 33.

Firſt, It implies that it fell not out without Gods knowledge. It is that which he well enough foreknew, yea he knew before all time, that thus his Son ſhould ſuffer in the fulneſs of time. God could not be ſo well pleaſed with it, if it had come to paſſe unwitingly, and beſide his knowledge; you have the foreknowledge of God mentioned by *Peter* in his Sermon. Acts 2. 23.

Secondly, He did not onely *foreknow* it, but by his *determinate counſel* and *decree* he did foreordain it, that Chriſt ſhould die a curſed death, that ſinners thereby might obtain a bleſſed life. It was the determinate counſel of God. Now we are well pleaſed with thoſe things that fall out

where we have beſtowed the deliberate counſels and thoughts, and ſuch things as we had fully determined were beſt to be done. And though men indeed may be often diſpleaſed with the fruits of thoſe purpoſes which they were pleaſed withal in the purpoſing; Becauſe firſt, They might raſhly and temerariouſly walk with precipitate counſels. Secondly, God might croſs them with his counſel another way; yet Gods counſels always having depth of wiſdom, and ſound weight, and there being no worthineſs in them to be croſſed, nor greatneſs to croſs them, diſpleaſing effects cannot follow.

Thirdly, In his wiſe prudence and providence it was brought about. He could have hindred it, but then he had hindred his own will and counſel, which is as good at laſt as at firſt. If it had not pleaſed him, he would not in his providence have ordered things to ſuch a concurrence, as to bring all about to that end he had determined; but his hand goes with his mind; and his will is as well in the execution, as in the conſultation. Not a Sparrow falls to the ground without the providence, acting providence of God; much leſs can the Son of man ſuffer, but there is the providence of God in it, his will and works ſome way about it.

Fourthly, His providence about it was not onely with a general care to ſee it done, but his actings were with much complacency and delight in ſeeing it go forward according to his own good pleaſure. Two great ends the Lord looked at with much con-

contentment, the glorifying of his juſt and merciful decree, and the redemption and ſaving of wretched mankind thereby. He looks upon Chriſt in his actions and paſſions, carrying this great work on with the delight of his heart, and great approbation of him. *Behold*, ſaith he, *my ſervant whom I uphold, mine Elect in whom my ſoul deligheth.* Iſa. 42. 1. He was much pleaſed with his Son in form of a ſervant; and as an evidence of his good pleaſure, he upholds him in his great doings and ſufferings.

And we may conceive the Lord in reaſon ſhould be well pleaſed with it, becauſe Chriſt was his elected, and fore-ordained one; he choſe him to this Office in the depth of his own divine counſel and wiſdom. If he had not been pleaſed with the ſufferings of Chriſt, he muſt be diſpleaſed with his own counſel, and not be of the ſame mind after, that he was before all worlds. To be diſpleaſed with ones own choiſe and determinations, is oft the vanity of weak and mutable man, who ſometimes falls out with his own purpoſes, and corrects his former by latter intentions: This cannot be incident to God, whoſe wiſdom is infinite, who is immutable, and repenteth not of any of his counſels, and therefore his good pleaſure in his decree at firſt runs with a continued thred of the ſame delight and pleaſure to the laſt, and to the very end of the execution and acting about the matter decreed. There was the riches of Gods grace, as much of his good will, Wiſdom and Prudence, manifeſted in the decreeing of this thing, as in any *Reaſ.* 1. Ephes 1. 6, 7, 8

any thing that ever God did; therefore we may eaſily conclude God muſt needs much rejoyce in it.

Secondly, God could not but be well pleaſed with it, for mercy pleaſes him, and delights him. He ſaw in the ſtreaming of his Sons blood the conduit of rich mercy, and full grace running out to loſt ſouls, reconciliation to enemies, ſatisfaction to his juſtice, deſtruction to the Kingdom of Satan. God was not pleaſed with the torture of his Son, but as it tended to, and ended in the glory of himſelf, glory of his Son, and bringing many ſouls to glory by redemption. As a man is well pleaſed and deſires it, to ſee his onely ſons and heirs veins opened, and much blood iſſuing out, not meerly that he is weakened, and pained, and his blood runs out, but becauſe he knows it is for the health of his body, and for his more comfortable life: He looks thorow all the harſh means and bitter way, to the ſweet end and fruit of them. So was the Lord pleaſed with Chriſts bruiſing, and bleeding, bleeding by whips, thorns, nails, ſpear, becauſe this was heavenly phlebotomie for the health and ſalvation of his body the Church, to waſh her from her ſins in Chriſts blood. The Lord was pleaſed with Chriſts bruiſing, becauſe he had ordained this way for bruiſing the Serpents head. He would uphold his Son, and knew his bruiſe ſhould be cured, he ſhould be raiſed from death to life: Beſides, he ſaw beyond it, that all beleeving ſinners ſhould have all their bruiſings healed by Chriſts bruiſing, and that thereby a bleſſed word ſhould be put into their mouths for ever, to ſpeak to the

Mich. 7.

Serpent

Serpent and Hell; Thy bruise is incureable, thy wound is grievous, thou hast no healing medicines. There is no healing of the bruise, as the Lord by *Nahum* to *Nineveh*. Jer. 30. 12,13. Nah. 3. 19.

Thirdly, the Lord was well pleased with it, because it brought God the greatest glory, that ever did any thing in the world, more glory then the Creation. For the ministration of Redemption is far more glorious then that of Creation. God while he is God will never meet with such a glorious peece and pattern of holiness and obedience, as that of his Son Jesus Christ's. It is the highest point of righteousness, obedience, patience, that ever any was, or shall be called to. There was never any like it before, nor shall be after, as that of Christs death and sufferings, incarnation, humiliation. He hath said that which none can say, nor shall be able to say in so high a way after him; *Father, I have glorified thee on earth, I have finished the work thou gavest me to do.* When God is the highliest glorified, he is the highliest pleased: But by Jesus Christs life and death he is the most glorified; Therefore by it he is most pleased. Joh. 17. 4.

Fourthly, lastly, God the Son was well pleased and delighted with his sufferings, and so the Father must be well pleased with it. God the Son rejoyced at it, *Lo, I come*, saith he, *to do thy will O God.* It was his meat to do the will of his Father: The most delightful food and diet that ever Jesus Christ had upon earth, was to offer up his body on the cross for sinners, in which he was well pleased both as he was the sacrifice, and the Psal. 40. Joh. 4: 1 Sam. 9. 12, 13.

High

Luk. 22.15. *Ex Talm. Jero sol. in Pesach. Vide Buxtorf: in Synag. Jud. Lightfoot.*

High Priest. Sacrifices heretofore were with a feast to the High Priest; Christ did not only feast sinners with his flesh and blood, as at a feast of expiation and attonement, but it was a feast to him, and one of the greatest feasts, even a rejoycing Passover, which was so joyful a feast, that they had seven and twenty soundings of Trumpets, say the Jews, at the killing of the Passover, and many other tokens of festivity and rejoycing. God the Father is pleased, when the Son is pleased; God the Son is pleased, when the Father is pleased; *I*

Joh. 8. 29. *do always the things that please him.* The life of God the Father and God the Son, is in a pleasing of themselves, and one the other. See and hear (and to see and hear it is our happiness) what blessed reciprocations there are betwixt God and Christ concerning us poor sinners. We are blessedly tossed from bosom to bosom, from the bosom of the Father to the bosom of the Son, and from the bosom of the Son to the bosom of the Father again. The Father gives sinners to the Son,

Joh. 17.6. and the Son gives them again to the Father to keep them.

Joh. 17.11. Joh. 17.10. *All thine are mine, and mine are thine, and I am glorified in them.* Well now, the Father cannot but be pleased with this, when the Son is so well pleased, and exceedingly glorified by it.

Use. So thought the *Cerinthians* and those *Caini* or *Cainiani* are they called, by some *Caini*. *Irenæus. Aug. de Hæres.*

First, This gives no good colour to the actions of *Judas* and the Jews, betraying and putting Christ to death, because God was well pleased with his death. It was a strange conceit of some of old that honoured *Judas* the Traitor, as some

divine

divine and ſuper-humane power, and call his treaſon a bleſſed peece of ſervice; and that he knowing how much the death of Chriſt would profit mankind, did therefore betray him to death, to ſave the race of men, and to do a thing pleaſing to God. But we ſee how little *Judas* pleaſed God in it, Chriſt calling him a Devil, a ſon of perdition. Chriſts paſſion was very pleaſing to God; but the ſinful, cruel actings of the inſtruments about it were hateful to Gods eyes and heart. If *Judas* and the Jews could have put Chriſt to death with a mind like Gods, without ſin, without cruelty, onely to glorifie God and ſave ſouls, as God decreed and willed the death of Chriſt, it had been ſomething to the purpoſe. Alas, it was not in their thoughts, but to ſatisfie a covetous ſpirit, as *Judas*; a bloody, proud hypocritical ſpirit, as Jews, High Prieſts and Phariſees, and ſo their actions moſt abominable to God, though Chriſts paſſion moſt acceptable. It is an error poſſeſſes men about the acts of divine Providence, not ſeeing God the author and chief, may be moſt juſt and holy, in thoſe things wherein men as inſtruments may be moſt unjuſt and unholy, and have ways of their own never aiming at the Lords righteous and glorious end. As the *Aſſyrian* was the rod of God appointed to ſcourge *Iſrael*, and yet God burnt that rod, becauſe he executed his own cruel mind, and never looked at the mind and purpoſe of God. *I will ſend him againſt an hypocritical Nation, and againſt the people of my wrath, I will give him a charge to take the ſpoil, &c.* Howbeit, he meaneth Iſa 10.5,6,7.

not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few.

The Lord has a straight and right hand in that work, where the instruments may be very crooked and displeasing to him.

Other Uses there are which we omit, as the admirable and ever to be praised good will of God towards lost mankind, should be adored and exalted by us, that God should be so well pleased at the costs of his Son to work our redemption. It was infinite mercy and no bitterness or cruelty at all, since the Son was as well pleased in it as the Father, the Son of God decreed the incarnation and humiliation with the Father, the Godhead was able to uphold the Manhood in all sufferings, the Godhead could raise the body out of the grave, and the ends was more glorious, then the passion grievous; the passion had an end, the glory and triumph had no end.

Admirable and adorable with incessant praises and worship is this mysterious Wisdom, Justice, and Mercy of God concurrent in one Act, that God should be so well pleased to give to a cruel death his all-pleasing Son, to save men so displeasing to him both in nature and conversation.

When thou shalt make his soul an offering for sin. These words are already cleared in the sense and meaning of them.

The

The proposition is this; *Christs dying for sinners, was by way of an expiatory sacrifice, to take away sin, and satisfie God for it. Christs passion was an offering and sacrifice for expiation.* Doctr.

God had appointed our saving by Christ, and that saving by sacrificing himself for us. Here we are to imploy our thoughts; how this may be made good, that Christs death should be satisfactory and expiatory for sinners. To look at Christs death otherwise then a sacrifice, is to look at it, as neither satisfactory to God, nor satisfactory to us.

First, Not satisfactory to God, for his way of appeasing is by sacrifice, that is the end of all the controversie 'twixt God and us, that a sufficient person be offered up for sinners.

Secondly, Nor is it satisfactory to our consciences that Christ dies, unless he die in our behalf, and in our stead, and be offered up for our iniquities.

We shall make these two things clear. First, That in the Old Testament, the people of God had no way for expiation of their sins, but by bloody sacrifices, as a type of Christ.

Secondly, In the New Testament, our way of taking away sin and saving our persons, is by sacrifice of Christs death, as being a perfect and real sacrifice, of which others were but shadows. In proving of this, we shall strike through *ipsum cor Socinianismi, The very heart of Socinianism*, and

in the holding this firm and ſure, we hold *ipſum cor Chriſtianiſmi, the very heart-point of Chriſtianity*, and the Goſpel.

1. In general, Gods people coming into good termes of peace and reconciliation with God, was by ſacrifice. *Gather my Saints together unto me, thoſe that have made a covenant with me by ſacrifice.* Covenanting is a gate for entrance into friendſhip and favour 'twixt the parties that covenant; and we know the favour of Gods Covenant was a great and full favour, for his becoming our God, and we his peculiar ones.

Pſal. 50. 5.

2. By ſacrifice God appointed that his ſervants ſhould expect and beleeve his reconciliation, and their ſins expiating and taking away, as being types and figures of Chriſts oblation and death upon the croſs, as a price and ranſom for ſinners. The offering of ſacrifices under the Law was a ceremonial Sermon of this evangelical truth ſhadowed under it, that Chriſt ſhould give us the perfect ſacrifice, and the perfect ſprinkling of blood, to pacifie God, and purge our conſciences. See what is ſaid to this purpoſe, *He ſhall put his hand upon the head of the burnt offering, and it ſhall be accepted for him, to make attonement to God for him.* And other ſacrificial Scriptures do make mention of attoning, and forgiving of ſins by ſacrifices. In thoſe the death of the beaſt was ſubrogated, and put in the room and ſtead of the ſinner, that brought the ſacrifice, and that death ſaved him from death, and ſo thoſe ſacrifices were called ſins, becauſe mens ſins were laid upon them.

Erant commone. factiones de peccato, ira Dei & condemnatione. Erant commonefactiones de futuro ſacrificio Mediatoris. Chemn. in loc. Com.

Levit. 4. 26. Levit 4. 20. Lev. 5, 13, & 18 Numb. 15. 28.

They

They eat up the sin of my people, that is, the sacrifice offered for their sins. See *Levit.* 7. 11.

Hos. 4. 8. *Reatum, seu reatus expiationem & sacrificium significat.* Merc. in Hos.

For the quarrel of *Socinus*, that the word *Caphar*, which is so much used in *Leviticus* and *Numbers* for expiating, doth signifie no more then to take away sin by covering, by pardoning, and not by expiation, satisfaction, or atonement, it is not of such force.

Object.

We answer, Though it be true, it is sometimes used so, to cover, hide, stop, or pitch over, as *Gen.* 6. 14. yet it is withal in another conjugation frequently used for appeasing, expiating, or atoneing. Thus in *Jacobs* speech, *I will appease* Esau *with the present that goeth before me.* *David* said to the *Gibeonites*, *What shall I do for you, and wherewith shall I make the atonement?* And we find the atonement was made by the death of *Sauls* sons.

Answ.

Buxtorf. in Lex.

Gen. 32. 20.

2 Sam. 21. 3.

Yea, but it is said, Might not God ordain sacrifices and blood of beasts upon some other account, then for expiation and atonement?

Object.

To that is answered, yes, there were some under and inferior ends for which they were appointed.

Answ.

1. As first, To distinguish Gods people by this kind of service from all other Nations. *Take heed to thy self, that thou be not snared by following them*, (that is, the Nations out of whose lands thou shalt dwell) *after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these Nations serve their gods? Even so will I do likewise.*

Deut. 12. 30.

2. To be a means for the peoples meeting together,

gether, and to binde them in bonds of publick communion in Gods worship. *To Jerusalem the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the name of the Lord.*

Psal. 122. 4.

3. To try the peoples obedience, and willingness to serve God.

4. This way by offerings and sacrifices, God provided for the maintaining of the Levitical ministry, when part of the sacrifices fell to their share, as first fruits, tenths, &c. *They which wait at the Altar, are partakers with the Altar.*

1 Cor. 9. 13.

5. But the most principal end, and chief of all was, as a shadow to lead them, and as a type to teach them that there was a true propitiatory sacrifice to come, which Christ should in due time offer for sinners, in the vertue of which, beleeved and rested on, all these sacrifices holily used, should be to purifying, pacifying, reconciling and making atonement. For, what agreement, what analogie could be found betwixt a bloody, slain beast, and the heart of God, who is a Spirit, that he should be pleased with an Ox, or a Lamb, but that he had appointed this kinde of service to an higher end? Namely, to preach the all-sufficient sacrifice of Christ in his passion.

Object. How will these two agree together, that all along in *Leviticus* it is said, *The blood of the sacrifices takes away sin, or makes atonement*, and yet in Hebrews it is said, *It is impossible the blood of Bulls and Goats should take away sin.*

Hebr. 10. 4.

Answ. We direct this Answer according to judgmene

ment of some, the blood of Sacrifices took away sin, that is, the guilt binding over the person to temporal punishments; but took not away the spiritual guilt, therefore it is said, they served to the purifying of the flesh. Grot. de satisf.

2. Another answer there is, which may seem better and fuller that sacrifices of the Law did take away sin, if they were offered up devoutly with some faith in, and knowledge of Christ to come, but without faith they did not take away sin. *The sacrifice of the wicked is an abomination to the Lord.* Or, these sacrifices did take away sin typically in the vertue of Christs death, but the sacrifice of his death is that alone that takes away sin truly and fully in its own vertue. So it was impossible for those old sacrifices to take away sin in their own vertue and work wrought without the devotion of the offerer to Gods command, and his faith in Gods promise. Lubbert. cont. Socin. de servat. lib. 2. c. 13.

For the second thing, That Christs death was the perfect and full sacrifice for taking away of sin, of which the rest were but shadows, and to which, as the fore-finger of an hand they all pointed at, I shall thus make good from the Epistle to the *Hebrews*. *For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect, &c.* Heb. 10. 1, 2.

1. Where it is said, they were a shadow, and Christ the image and substance of the things shadowed; It proves that Christs sacrifice was the substan-

substantial sacrifice, at which all these pointed: For a shadow must have relation to a substance.

2. It is clear, that when the sacrifices of expiation were, they were repeated every year, but when Christ comes and dies for sinners, he gives a Writ of *Supersedeas*, and cessation to all other Legal Sacrifices, putting an end of consumption to them, because he is the end of consummation. *Christ is the end of the law for righteousness to every one that believeth.* Rom. 10. 4. Yea, his sacrifice is so perfect, as not onely there needs no more of the other, (*when that which is perfect is come, then that which is imperfect is done away*,) but withall there is an end of his sacrificing himself, after he has done it once, he need do it no more. *This man, after he had offered one sacrifice for sins for ever, sate down on the right hand of God: For by one offering he hath perfected for ever them that are sanctified.* Heb. 10. 12. & 14. Not onely Law-sacrifices cease, but the offering any more a Gospel expiatory sacrifice ceases. His once sacrificing of himself stands for an everlasting propitiation, and is of as great value and vertue, as if Christ had offered up himself, or should offer himself to that purpose every year, or every day of the year. Matth. 17.

3. God pronounces of him, he is well pleased with him, fully satisfied with his doings and sufferings; and though the offering was a thousand years and more since, yet the *sweet smelling savour* of it is fresh in Gods nostrils, and eternally pleases him in behalf of all believing, or that shall be believing sinners. Ephes. 2. 5.

4. Christ

4. Christ is named the Christians or Gospels sacrifice for all purposes. Needed there a Paschall sacrifice? *Christ our passeover is sacrificed for us.* 1 Cor. 5. 7. Needed there an offering daily of a lamb? *Christ is our true Lamb of God, that takes away the sins of the world.* John 1. Rom. 3. 24, 25. Needed there a propitiatory sacrifice? By him we receive the atonement, and *he is the propitiation for our sins.* Rom. 5. 11. 1 John 2. 1. Do our sins prove noysome to God, and make us stink in his nostrils? He is our sacrifice of sweet smelling savour, and incense unto God, his merits and righteousnes do perfume us. Need we a meat offering? Need we a drink offering? Christs flesh and Christs blood *is meat indeed, and drink indeed,* better then so to please God, and it nourishes us unto union, and hopes of eternal life. Need we sprinkling and purifying? The blood of Christ is the *blood of sprinkling, it purifies the conscience from dead works to serve the living God.* Hebr. 12. 1 John 1. Need we any thing to justification, reconciliation, salvation? No, we need nothing but this: Christs sacrifice is above all sacrifices, he is All and in All: *wisedome, righteousnes, sanctification, and redemption.*

Was Christs satisfaction by way of death, and his death by way of Sacrifice, and offering up his soul for us? We have then sufficient reason, even the reason of Scripture to reject all the vain janglings of our adversaries and Christs, who will needs perswade us that the Sacrifices of the Law were not the shadowed work of Jesus Christs perfect and meritorious sacrifice. Thus Christs sacrifice *Use.*

should be but a shadow of hope, and the Gospel but a weak doctrine for our comfort, if the things of the Law were not a shadow of things to come, and the body to which the shadows belonged was of Christ. The twelve first verses of the Tenth Chapter to the *Hebrews* shall be our shield and buckler against all their assaults in this kind, to quench them though they were fiery darts. Scripture saith it, therefore God saith it.

Col 2.17.

O homo, quicquid Scriptura mea dicit, ego dico: Aug.

2. We see the abominableness of their sophistry, and it manifestly smells of the Serpent, that when they must needs yeeld that Christ offered himself for sinners, they put us to dispute the place where. For this they tell us, that Christ, if he offered himself for sinners, it was in heaven at his Fathers right hand, and that is no other offering then his appearing before God, and taking care for us. As to this, they assert these two things for truth, that is, their truth.

First, That Christ was not an High Priest till he came into heaven.

Secondly, That Christs offering up himself to God, is not to be referred to his death on the cross, but to his appearing in heaven for us.

First, That Christ was an High Priest on earth before he came in Heaven, will appear by that to the *Hebrews*. *For every High Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. And no man taketh this honour to himself, but he that is called of God, as was* Aaron. Now *Aaron* was not called of God to be

Hebr. 5.1.

Vers. 4.

be an High Priest on earth. *So also Christ glorified not himself*, &c. And in the seventh verse, as an High Priest on earth, *in the days of his flesh he offered up prayers and supplications with strong crying and tears*, &c. Vers. 5. Vers. 7.

To the second, that Christs offering up himself is not to be referred unto his death on the cross, but to his appearing in heaven; is to be answered.

1. Christ is an High Priest in heaven, but his Priesthood began not there, but on earth. As the High Priest was an High Priest when he offered up the Calf and the Goat without, before he entred into the holy place, so Christ was an High Priest when he offered himself upon the Cross, before he entred into the Holiest of all, into the heavens.

2. Whereas they say Christs presenting himself to his Father in the heavens, was the offering himself, and all the sacrifice that is offered is there. We answer, the truth is otherwise, and thus. The High Priest having offered without the holy place, carried the blood of the offering into the holy place, but not to sacrifice, but to sprinkle it, and present it to God. For in the Holy of Holies was no Altar, and the Priest there used none but a golden Censor, therefore there was no sacrificing, but presenting the blood of that which was sacrificed with incense for a sweet smelling savour unto God. So Christ having offered up himself upon the cross, enters after into the heavens the holiest of all to appear before God, not Heb. 9. 24.

Jacob. ad Vortum cont. Ostor. c. 37.

There is *oblatio expiatoria in cruce, & præsentatoria in cœlis.* Par. ad Heb. cap 9.

Sclichtingius Ad Sacerdotale munus cruenta Christi mors refertur quatenus per illam manus hoc sanctum expiatorium inchoavit.

Socin. prælect. Theol. cap. 29.

to offer a price, but to present himself to his Father, that application might be made of his sacrifice to sinners. Or if it were granted, that Christ in heaven is said to offer himself, there is a great deal of difference betwixt the sacrificers oblation of an expiatory sacrifice, and betwixt his presentation, or presentative offering himself in appearing before God, to intercede and plead for the application of the vertue of that sacrifice. It is as if a man were enjoyned as a surety to shed some of his blood for one without doors, and then to come within doors into the house, and shew the blood that he had shed. There is a great deal of difference betwixt shedding of the blood, and presenting or shewing of the blood; or appearing to plead the vertue of his blood shedding.

Thirdly, Whereas *Socinus* in wrangling falls a warping, and partly confessing what he denied, saith, That what he writes of Christs sacrifice done in the heavens, it is thus to be received and conceived, That he means not of Christs inchoation and beginning to offer, but of his perfect, compleat and consummate offering or oblation in the heavens: To this we readily Answer, The adversary here forgets himself, and makes us see a liar is full of contradictions. For if as he saith, He begun his sacrifice on earth, and it was consummate and perfected in heaven, then by his confession there is a confusion of his opinion, and Christ then did offer himself upon earth, as he means, did begin it.

And then we answer him fullier, he perfected his

his sacrifice upon earth, as well as begun it, as to the nature of an oblation, and the perfecting in heaven was nothing of new or continued sacrificing, but only of Gods ratifying it to application. That the sacrifice was perfect and consummate on earth; The words of Christ will prove, who said, *Consummatum est*, and he may be beleeved, being truth it self, before his adversaries. And the words to the *Hebrews* will prove it further, which are, *That by one offering, and once for all, offering of himself, he hath sanctified us, and perfected for ever them that are sanctified.* If once for all on earth, there needs no more then once, no offering in heaven, but onely an appearing before God to plead the vertue of that one offering for everlasting reconciliation.

Vide Joan. Jon in Refutat. præl. Theol Socin. cap. 29.

Heb. 10. 10, 12.

Thus I have followed the sinuous and winding creepings of the Serpent, to lead you into the straight way of the truth of truths, for the very comfort of comforts, *That Jesus Christ upon the cross made his soul an offering for sin.* Learn to hold it for your everlasting establishment and comfor; for if those *Ziba's* should go away with this truth without our care to maintain it, we may like lame and cheated *Mephibosheths* say, *Nay then even let them take all*, for this is the better half, nay three parts of the Gospel, the All-sufficiency of Christs sacrifice and his Sacerdotal Office. For if we make the Priesthood of Christ to be nothing else but a figurative or metaphorical Priesthood, being no other then his regal care, and administration of his kingdom, then we may sit down sad enough

2 Sam. 19. 30. *Jon Schlichting. in Confes. Polon.* See their Sophistry.

Ad munus regium perpessiones & mors Christi pertinent, tanquam medium & via per quam Christus pervenit ad gloriam. Sacerdotium Christi nihil aliud esse, quam regni ipsius administrationem quæ figurate Sacerdotium appellatur, ait, Ostor. apud Jacob. ad Port.

enough with a figurative sacrifice, and a metaphorical salvation.

Fourthly and lastly, When all this will not serve against practise of the Law adumbrative and typical, against practise of Nations in pledges, and sureties, and hostages; against the mimical and apish, and imitating Theology of heathens; they will needs say, That if God should take his innocent Son, and put all the sins of his upon him, and put him to death, the guiltless for the guilty, it would be an unexampled act on, and full of injustice and cruelty. But we have before proved from the Law of God, and laws of Nations, this to be an ordinary thing, and stoln out of the Scriptures for imitation. Withal, we have proved it might well be done, without adding any freckle or mole to the fair face of right Justice, because Christ was as voluntary as might be in it, for he willingly poured out his soul for transgressors: And besides, he had power being God to dispose of his manhood to death, and afterwards to raise it up to life. Yet I shall add one practice among the Heathens, taught them by Satan, which he stole out of the Law of God in a course imitation of this expiatory kind of sacrifice. Among the Romans there was a sacrifice to *Pluto* and *Proserpina*, which was thus ordered: In the *Tarentine* field near the river *Tybris*, the High-Priest went down into a digged pit twenty foot deep; upon the mouth of the hole was laid a Table-work of wood full of holes, on which an Ox or a black Heifer was placed, and being struck and wounded with weapons, was slain,

Zos. lib. 2. Filesacius ex Zos. & Prudentio.

ſlain, and ſo ſacrificed; The Prieſt being below in his whole body and garments received the blood running thorow the holes of the Table, and coming out ſhewed it unto the people; he was honored with great reverence and worſhip by them, as being altogether ſtained with blood, and thereby having appeaſed the infernal gods. What was this elſe but Satan ſtealing ſomething to make up his irreligious Religion out of the ſacrifices of the Law of God, which were acknowledged to be for atonement and expiation by blood; *for without blood there was no remiſſion of ſins.* It ſhould not therefore ſeem ſtrange, that by ſacrificing of one there ſhould be expiation for others expected.

There are other ways of application for thanks and praiſe to God, and for our full comfort. We are eaſed of that coſtly worſhip of the Jews, to ſpend our fat cattel in ſacrifices, for we are prone to love the cheapeſt Religion. Jeſus Chriſt hath put an end to all thoſe ſacrifices, by his own once ſacrificing of himſelf, and hath both ſaved our purſes and our perſons.

Beſides, we have the comfort of perfect righteouſneſs to be had from him, though we had none of our own. We are to doubt nothing of his acceptation for us, and may fully beleeve our acceptation in him.

He ſhall ſee his ſeed.

Seed properly taken, when we ſpeak of man, is the Sons and Daughters that are begotten, the poſte-

posterity that descends from him. A mans natural off-spring is that, which most commonly and properly is called his seed, and those which come from it. When we speak of God or Christ because seed comes not from them in a carnal way, therefore we must take seed in a spiritual sense. Thus Gods or Christs seed is used two wayes:

1. There is, Begetting seed.
2. Begotten seed.

1 John 3. First, Begetting seed, that is the seed of seed or posterity: As the seed of grace, the Spirit is called the seed of God; which is the quickning and regenerating grace, whereby God begets and sanctifies sinners, and they by it are born of God.

1 Per. 1. 23. Mal. 2. 15. Secondly, Begotten seed are the Saints and servants of God, who by the incorruptible seed of the Word and Spirit, are begotten sons and daughters to God. *They are called the godly seed.* Thus all holy members of the Church, and beleevers in Christs are Christs seed. Of this begotten seed is here meant.

Doctr. The Conclusion, *All Christs servants are Christs seed.*

All the worshippers of Christ, are the sons and daughters of Christ. It is a rare and wonderfull Kingdom this of Christs, where all the subjects are sons and daughters, and the dominion over them is a rule of Adoption. This precious poste-

rity

rity and seed is Christs Church, and every one that confesses and beleeves in him to the end of the world, these are his seed, and the children of his kingdom. That in the Psalm is fit for this purpose, which is a prophecy of Christ: *A seed shall serve him, it shall be accounted to the Lord for a generation.* The seed, that is, all the beleevers in the earth, out of what nation soever they be, that shall serve and beleeve in Christ, they shall be accounted by the Lord as his own children, he will love them, and bless them with all blessings, as being a new birth to him by grace, his generation by regeneration, and he will provide them an inheritance. An unbeleever is looked upon as an enemy and stranger to Christ, but when by grace one is made a beleever, then he is a child, one of Christs seed, an I Gods houshold, dearly beloved of the Father and the Son. *Now you are no more forciners and strangers, but fellow citizens with the Saints, and of the houshold of God.* Thus Christ is called with respect to his Church *the everlasting Father*: he loves and cares for it, as a Father for his children. Sometimes he is set out with a brotherly love: *He is not ashamed to call them brethren*: And again he saith, *Behold, I and the children which God hath given me.* Yea, if we could finde a sweeter name for more deerness then that, that should be the name of the servants of Christ. *Even to them will I give in my house, and within my walls a place, and a name better then of sons and daughters. I will give them an everlasting name that shall not be cut off.* Thus, that Christs servants

Psal. 22. 30.

Ephes. 2. 19.

Isai. 9. 6.

Hebr. 2. 11
Verse 13.

Isai. 56. 5.

are his seed and children, we shall thus make appear.

1. There is a common way to prove it, even the very manner of speaking among the Jewes, where every Master and Doctor calls their disciples and schollers their children. To this, Rabbi *Jochanan* hath a saying, *Whosoever teacheth in the Law the son of his neighbour, the Scripture reckons it to him as if he had begotten him.* So we hear of the sons of the Prophets, and they are the young novice Prophets, that are under training up and instructing by the elder Prophets. Thus the Apostles, and all beleevers and followers of Christ to the end of the world may be understood more rightly to be called the seed and children of Christ, because he is their Doctor and Teacher, he trains them up in the word and doctrine of life, and they sit down at his feet. So it is said, *Wisdome is justified of her children.*

Rabbini seu magistri dicti ab Hillel dicti sunt filii ejus. Filius unius-cujusque apud Hebraeos dicitur est, qui ab eo doctus est, vel nutritus. Porchet. in vict. cont. Heb. lib. 1. cap. 12.

2. Besides this common way, Christs servants are his children, not onely as a teaching Father, but a begetting Father. None follows Christ, nor knows him rightly, till he be new begotten by the Word and Spirit of Christ, and is made a new creature being born again. Christ forms beleevers anew, and Christ forms himself in them. *My little children, of whom I travel in birth, till Christ be formed in you.* Our first birth by our parents brings none to Christ, it is a second birth by the grace of Christ, who *are born, not of flesh, nor of blood, nor of the will of man, but of God.* No seed but Christs seed comes to heaven.

Gal. 4. 19.

John 1. 13.

3. Christ

3. Christ loves all his servants as children, nay doth more for them, then ever father did, or can do for his seed. Behold the love of more then a father, he dies for them on earth, he intercedes for them in heaven. He is with them in all their tribulations on earth, he has given them his promises, his spirit, his righteousnes, his comforts below, and he has provided for them an inheritance of glory above. Fathers provide for their children, but they die, they cannot preserve their children from death, they cannot make sure their inheritance, and if it be done, it is but a corruptible inheritance. But Christ liveth for ever, and keeps surely an inheritance for his, and it is an incorruptible inheritance, he keeps it surely for them, and them surely for it; *Who are kept by the power of God through faith to salvation. To an inheritance incorruptible*, &c. Nay, to make all sure he is gone into heaven himself to make ready Mansions of glory for them. 1 Pet. 1. John 14.

Are Christs servants his seed? Be informed here of the horrible blindnes that is befallen the Jewes, they will not see this, they say this cannot be meant of Jesus Christ, for he was never married, and he died without seed, and children, and therefore we falsly apply this Chapter, and this seed to him. How is that heavily fulfilled in them, the Lord said to *Isaiah, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat*, &c. *lest they convert, and I should heal them.* O what fat and grois hearts have they

Use.

Porcher. ut supra, cap. 12.

Isa. 6. 9, 10.

Acts 28 27.

to this day. What heavy ears, what closed eyes that do not understand their own language, which names the followers of Doctors their sons and seed! We do not say that Christ was married, but spiritually to his Church, and so do not understand any carnal, but a spiritual seed, his servants, Disciples, and beleevers all over the world, and to the end of the world. And how wretchedly and carnally do they write the Scriptures that will needs look for another Messiah or Saviour, that they think must be carnally and commonly married, and have divers children. This they say is confirmed by this Scripture, *He shall see his seed*, &c. And by that of the Psalm, *Kings daughters are among thy honourable women, upon thy right hand did stand the Queen in gold of Ophyr.* But in this fable of their faith they are irreligious, for they allow the Messias many wives. One they say shall be his right Wife and Queen, she shall be the fairest of all the daughters of the Jews, and she shall sit at his right hand, and be continually with him in his bed-chamber, but the rest of the honourable women, and Kings daughters are kept apart, and come not at him, but when he shall be pleased at certain times to send for them.

Psal. 45. 9.

Buxtorf. Synag. Jud. cap. 36.

There is small appearance those are of the spiritual seed of the true Christ, since they have such carnal imaginations of him, who is the Saviour of the world, and whose Kingdom, and so his marriage is not worldly nor earthly. Is not this very true of the Apostle, *That blindness in*

Rom. 11, 25.

part

part is happed to Israel, *till the fulness of the Gentiles be come in.*

We have good reason to awake our souls, to the enquiry after this, Whether we be the servants and seed of Christ or no. Brag we not of our seed and blood, if we be not of the seed of Christ, and belong not to him; the proudest and highest blood and seed upon earth is but the seed of death and wrath. Inquire we if we can find we were ever partakers of the begetting and regenerating seed. I am of such a stock and seed, may make a noise upon earth, but unless we can say, I am of the seed of Christ by a new birth, through his Spirit, we cannot enter the Kingdom of heaven. Search after the spirit of this seed. *Except we have the Spirit of Christ, we are none of his.* Search after a new heart, a new man, a new workmanship. Search after the great graces of this gracious seed, faith in Christ, love to Christ: do you love Christ as a child should love his Father? Do you know Christ, and love the word of Christ, as the incorruptible seed, which was instrumental in your breeding; which is Christs sincere milk, and instrumental in the feeding of his? Christ has many strange children by name, that neither love the word as the seed, nor as the milk. It is a strange childship that reject his Word and Ordinances as above them, and will not be fed with his milk, wherewith he feeds all his children. *Use 2.* Rom. 8. 9. 1 Pet. 2. 2.

Here is the comfort of the Church, and all the people of God, being Christs servants, they are like to have a comfortable service of it, for the *Use 3.*

Lord

Lord looks upon them all as his dear children, he loves them as his own ſeed, he will provide for them as his own poſterity.

Rejoyce in your happy condition that have the knowledge of Chriſt, and faith in him. 1. It is a great honour to you, though you be the meaneſt of Chriſts ſervants. Every holy follower of Chriſt is not onely a friend, but a Son or Daughter to the Lord Almighty. A Kings Favourite thinks he is in no ſmal honour, but a Kings Son knows he has much more, this honour have all Chriſts Saints and ſervants. They are not onely Favourites, but they belong to the Adoption of the King of glory.

2. This ſeaſons and ſweetens all ſad caſes. I may be afflicted and low, but will Chriſt forſake his own ſeed, will he deny his own child? will he not help me and ſuccour me in due time? There is no ſeed ſo hopeful as Chriſts; for other parents love not ever, live not ever; but Chriſt both loves and lives for ever, to procure ſalvation for his. What ſhall I do? whither ſhall I go? are hard queſtions in hard ſtraits, and our great neceſſities: This will anſwer and reſolve all theſe queſtions; we may ſay we know whether we will go, we will go into Chriſt, we will claim kindred with him, and ſay, Lord, one of thy ſeed is ſick; one of thine adoption is in heavy affliction. *O remember me, with the favour thou bearest unto thine.* Aſſure your ſelves, if you belong to Chriſt you may challenge your kinred, and call for his mercy and favour by the claim of a child, and pray him to

John. 11.

Pſal. 106. 4.

to look upon his low and afflicted off-spring. Christ will say, O this is one of my seed. *Is not Ephraim my dear child?* Though he be never so low I remember him still: *my bowels are troubled for him, I will surely have mercy on him. I will perform the part of a kinsman unto him*, as *Boaz* said to *Ruth*. Jer. 31. 20. Ruth 3. 13.

3. Here is the Churches stay and stablishment in midst of all her enemies, she may hope confidently not to be extinct and overthrown for ever. For shall Christ look upon earth, and see his whole seed and stock rooted out, and not succour them? His people may cry against their adversaries, Lord, we are thine, thou never beareſt rule over them, they were not called by thy name: Will he suffer the base seed of the Serpent to destroy the noble seed of the woman, nay the seed of God? No they shall but bruise their heel. The Lord will be zealous for his Church in the great prevailings of adversaries, and with a better heart then *Esthers*, say, *How can I endure to see the evil that is come upon my people? or how can I endure to see the destruction of my kinred?* And let all the house of *Haman* know, in their greatest pomp and successes against the Church of Christ, that if the Saints be of the seed of Christ, against whom they set themselves, they shall not finally prevail against them, but shall surely fall before them, as sometimes *Zeresh* the wife of *Haman* told her Husband concerning *Mordecai* of the seed of the Jews. Isa. 63. 19. Esther 8. 6. Esther 6. 13.

Let all the servants of God remember their breeding *Use* 4.

breeding, and study to walk up to the glory of the heavenly house whence they are descended. We think it a full reproof when it is said, Is this done like a Gentleman, to be covetous, to be penurious, to be drunk? you disgrace the house you came from. But O! that is more full and foul, shall a servant of Christ, one of the royal seed of Christ wallow in sin, unrighteousness, uncleanness? Far be it from such to do so. The seed of Christ is an holy seed. We must take heed of blaspheming that holy name by which we are called. *Let every one that names the name of Christ* (and hopes rightly that he is of the seed of Christ) *depart from iniquity.*

James 2. 7.

2 Tim. 2.

Again from this *of seeing his seed*, we are to take further observation, The words bearing thus much, That Christ though he die, yet he shall rise again and see a numerous issue, a great seed and posterity of his multiplied and shed abroad all over the world and confessing his name, and worshipping him. The Jews thought if they could cut off Christ by death his name should perish, and be quite extinct, and there would be none to beleeve in him and honour him. But they promised to themselves one thing, and he promised another, even this, that his death and blood should be a seed of life to the Church, Nations and People should spring and grow abundantly being sown by the incorruptible and fruitful seed of the word of the cross. Yea, and Christ shall see it, many have a great seed and posterity, which they never live to see, but Christ though he die shall rise again, and

live

live to see his seed prosper and fill the earth. Here is an intimation of Christs rising from death, reigning over his Church, begetting and exalting the blessed seed of beleevers that trust in him.

Whence we have another Conclusion. *Christs death and passion is the Churches life and multiplication; Christs sufferings are a fruitful womb, bringing much seed and fruit to God.* Doctr.

It was once said of *Abraham*, There sprang of one, and him as good as dead, so many as the stars of the skie in multitude, *&c.* It is as very a truth here too, though the Jews thought to make Christ sure, and brought him to a wretched death, threatned all men that confessed his name; yet out of Christ dead and crucified, he rising again, a mighty seed arises, and many thousands not long after his rising again believe in him. Before Christ was crucified, his seed was small in comparison: *Who hath beleeved our report?* might go far among the Jews in the days of Christs conversing on earth; but afterwards one Sermon of Christ crucified begot Three thousand children to God. Presently after we hear by a miracle and a Sermon in the name of Christ crucified, that the number of beleevers is Five thousand. And divers think this is a new number added over & above the former three thousand. So that by two Sermons, and one miracle, our Saviour sees a considerable seed presently believing in him, even eight thousand begotten and spiritually born to him. No marvel if *David* prophe-

Heb. 11. 12.

Acts 2.
Acts 4. 4.

Lyra in cap. 4. Act.

Psal. 110.

prophesied, that Christ should have a seed like drops of dew, which fall abundantly upon the earth The Jews in putting Christ to death did unwittingly do the work of servants to the Lord the great husbandman: They thought onely to exercise their own malice, to make Christ away that they might hear no more of him. Deceived fools, they were the Lords seeds-men, their burying of Christ was the sowing of the name of Christ in the world, it was the seed-time towards a goodly harvest: They never dreamed of that which Christ told them, *Except a corn of wheat fall into the ground and die, it abideth alone*, (it is single and multiplies not) *but if it die, it bringeth forth much fruit.* Thus they sowed the grain of wheat which multiplied into a harvest, and they are grieved at the harvest and large crop of beleevers in Christ. *I, if I be lifted up*, saith Christ, *will draw all men unto me.* He hath drawn indeed both Jews and Gentiles, and the name of Christ is grown great in the earth.

Joh. 12 24. *Moriatur granum & surgat Gentium seges.* Bern.

Quest. How is Christs death the multiplication of his seed and off-spring?

Answ. 1. Christs death seconded by his resurrection, and his ascension into the heavens, was an admirable and excellent engine in the hand of Gods Spirit, to convince some Jews, yea, and to convert them, and many Gentiles. This entred into their hearts more fully, that he was the promised Messias, that what he said was true, that he came from God, because he was taken up again unto God. This *Peter* presses home in his Sermon, that

that *him whom they had hanged on a tree and crucified, had God raiſed and exalted to be a Prince and Saviour unto Iſrael.* This pricked them at the heart, when they could not deny, that he, whom they put to death baſely, was raiſed up to the right hand of God glorioufly, and ſhed down abundance of his Spirit and marvellous grace.

Secondly, Now much ſeed and fruit ſprung up to Chriſt, becauſe after his reſurrection the commiſſion of the Apoſtles was enlarged to go and teach all Nations, and the word of God mightily prevailed, and many came in to Jeſus Chriſt in *Samaria, Act.* 8. in *Corinth, Theſſalonica, Epheſus, Philippi,* &c. as all over in the Book of the *Acts.* Matth. 28. Mark. 16. Mark. 13: 48,49.

Thirdly, After Chriſts death, and aſcenſion into heaven, the Spirit was poured down more abundantly, more gifts and graces, more illumination then before. It was the pleaſure of God now to honour his Son with giving tongues and languages, with great power of miracles to his ſervants; They were ſo full of the Holy Ghoſt, the enemes could not withſtand the things they ſpake, with rare and mighty boldneſs, and an excellent ſpirit of utterance.

Wherefore was this done thus? *Queſt.*

Firſt, It was very fit it ſhould be done, firſt that the counſel of the Jews might fall, who intended to have cut off the name of Chriſt and Chriſtians from the earth; and that the counſel of God might ſtand, who had ſaid, that he ſhould be the enſign *Anſw.*

on the top of the hill, to which Nations ſhould flow and be gathered.

Secondly, It was fit that Chriſt glorified ſhould have more fruit and ſeed then Chriſt humbled. That was a part of his humiliation, that men ſhould hide their faces from him: This was a proper conſequent of his glorification, that his very enemies ſhould be converted, come in unto him, and lick the duſt of his feet.

Thirdly, It was fit that all the glorious propheſies of him ſhould be verified and fullfilled. That of the ſixtieth of *Iſaiah* ſpeaks a full language:

Iſai. 60 5, 6, 7, 8, &c. *The abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee.*

Pſal. 72. 10, 11. *Kings of Seba and Shebah ſhall offer gifts. All Kings ſhall fall down before him, and all nations ſhall ſerve him.*

Hag. 2. *He ſhall be the deſire of all Nations.*

Pſal. 2. *The heathen ſhall be given to him for his inheritance, and uttermoſt parts of the earth for his poſſeſſions*; even *Britain* and *America* lift up their hands to Chriſt.

Fourthly, It was fit Chriſts words ſhould be true,

John 10. 16. *Other ſheep I have which are not of this fold, them alſo muſt I bring, and they ſhall hear my voice.*

And that Word alſo,

John 12. 32. *If I be lift up, I will draw all men unto me.*

The Application is admirable for comfort to Chriſtians. Chriſt humbled and cut down, riſes up and ſpreads more, and more, and multiplies his ſeed: Let not Chriſtians fear perſecutions, though they ſow the earth with blood, that blood will prove ſeed, and fill the earth the more with confeſſors

of

of the Name of Christ. Let them drown the male children of *Israel* as fast as they can in *Egypt*, they shall yet grow and multiply the more. The winde that shakes the grain, sows the ground. The sword that cuts a stick in sunder makes two for one. Bray Christs spices, and they will smell the more. Corn makes not bread to nourish the world, as it stands, but cut down, threshed, grinded, and through many torments it is better fitted for nutriment. Christ our persecuted head will uphold and maintain his afflicted Church and members, and will make the feet of those that tread them down, instruments to make them grow the more; they are his Nut trees which grow and fructifie the better, the more the tree is beaten and cudgelled.

Nec quicquam proficit exquisitior quaque crudelitas vestra, illecebra est magis sectæ. Plures efficimur, quoties metimur à vobis. Semen est sanguis Christianorum. Tert. in Apologet.

It teaches us matter to adore the power of God, that can carry the Gospel as a glorious doctrine of a base crosse, to bring his enemies to yield up to Christ.

It teaches us to adore and admire the full grace of God, to bring us *Britains* the utmost of the Isles, that worshipt Idols and Devils, as if we were the natural seed of Hell, to become and be counted for a generation unto Christ, as if we were the natural seed of Heaven. And divers other excellent inferences may here be made use of.

And shall prolong his dayes.

This prolonging of dayes is by the Vulgar Latine, which here makes short work, joyned with the former, reading it, *videbit semen longævum*;

He

He shall see his seed lasting long, or many ages; and thus *Castellio* goes to work too, He shall have a long lasting seed. Which though it be true, that Christ shall see his seed lasting long, and many ages, even to the end of the world; for if Christ live, his seed shall live too: Yet to Christ himself is it primarily to be applied and fitted. Christ shall live and reign for ever, and of his kingdom, prolonged to eternity, there shall be no end. His death is no end of his dayes, and shall no way hinder his glorious and eternal reign.

Semen adipiscetur diuturnum. Castel.

Of Christs durable and endless Kingdome we have had something before on the words, *Who shall declare his generation?* and refer to the conclusion thereof.

And the pleasure of the Lord shall prosper in his hands.

The purpose and pleasure of the Lord, to multiply and save his Church, to reconcile and bring home sinners to life and glory, this shall Jesus Christ thorowly effect and bring to pass. In his hands, that is, by his service and ministery it shall be performed, all to that end shall prosperously succeed and prevail which he takes in hand. In the hand, or by the hand of one that a thing is done, in the Hebrew manner of speaking, signifies their ministery or activeness in it. *Moses said, Send, O my Lord, I pray thee, by the hand of him whom thou wilt send*; that is, by his ministery and deputation to this service. *These are the judge-*

Exod. 4. 13.

Numb. 36. 13.

ments

ments and commandments, which the Lord commanded by the hand of Moſes. *The word of the Lord to Iſrael, by* Malachi; in your Margent, *by the hand of* Malachi. Mal. 1. 1.

Here we may take notice of, and ſever the matter into theſe particulars.

1. God had a good purpoſe and pleaſure to be fulfilled, for which he ſent his Son into the world.

2. The pleaſure of God was, That ſinners of Jewes and Gentiles ſhould be brought home to him, and made up into a Church and body of redeemed and ſaved ones.

3. Chriſt by his death and paſſion was to perform this pleaſure of God, he did fully effect it, all proſpered in his hand, and God was well pleaſed with his doings.

There is an Interpretation of this pleaſure of God, that it was Chriſts ſitting at his Fathers right hand, and thence acting to the collection and calling of the Gentiles into the body of his Church and beleevers. That is true, but not ſo full: It will be better and fuller to make up and fulfill Gods pleaſure the more; that it is the collecting and calling in both Jewes and Gentiles to the faith and Church of Chriſt, ſince Gods pleaſure for ſalvation is firſt for the Jewes, *Salvation is of the Jewes*: And then for the Gentiles. The ſtreams of Chriſts living waters firſt run to the Jews, and then to the Gentiles. The words ſet down the end to which all the actions and paſſions of Chriſt were directed, the performing of his Fathers pleaſure. And withall they are a promiſe of ſucceſs, that *Cloppenburg.* on Iſai. 53. John 4. Acts 13.

that the will of God ſhould proſper in his hand, and accompliſhment ſhould attend all Chriſts undertakings.

Doctr. The Concluſion is this, *Mans redemption is Gods pleaſure, and Chriſt fully performs it.*

It pleaſed the Lord to bruiſe him, but it was for mans ſaving; and the Lord was pleaſed in mans ſaving, effected by that bruiſing.

That the ſalvation of ſouls is Gods pleaſure, will appear. Firſt, Becauſe from the very firſt fall of man, God declared he had ſet apart this means for the raiſing and ſaving of him. *The ſeed of the woman ſhall*, &c. When man had newly ſtudied and effected the diſpleaſure of God by pleaſing the Serpent, yet even then God manifeſted his purpoſe and good pleaſure to ſave that diſpleaſing creature.

Gen. 3. 15.

2. All Rites and Sacrifices, the ſprinklings of blood under *Moſes*, were ſhining beams, and breaking forth rayes of the good pleaſure of God, that loſt man ſhould be ſaved. Every ſacrificed beaſt was a Text or ceremonial Sermon to preach the future ſacrifice of Chriſt himſelf: more openly and fully to effect Gods pleaſure in the redemption of mankinde, and ſinners in the world.

3. God is angry and diſpleaſed, when ſinners will not come in, and bow their knees to the yoke of Chriſt, and ſhroud themſelves under the wings of ſalvation. *Wilt thou not, O Jeruſalem, be made clean*

Jer. 13. 27.

clean, when shall it once be? As I live saith the Lord God, I have no pleasure in the death of the wicked &c. Ezek. 33. 11.

4. Such as were but types of Christ and his work, and did perform things to the temporal salvation of his Church, and grant them ease and liberty for the worship of God, are said to please God and fulfill his will. He saith of *Cyrus*, *He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shall be laid.* Isa. 44. 28.

5. Christ tells us it was the end of his coming into the world, that he should accomplish his Fathers pleasure, in saving and redeeming souls from death. *It is not the will of your Father in heaven that one of these little ones should perish.* So God the Father gave Christ power over all flesh, over flesh of all kindes of men, Jews and Gentiles, that *he should give eternal life to as many as he had given him.* Joh. 3. 16. Matth. 18. 14. Joh. 17. 2.

6. The great things that are about the decretive, or the executive part of mans salvation, are called and adorned with these sweet names, εὐδοκία τοῦ θελήματος αὐτοῦ, as Predestination and Adoption, the good pleasure of his will, the mystery of his will, what he had purposed in himself, and the counsel of his will. Ephes. 1. 5. 9. 11.

As to a second thing, that Gods pleasure was Christs pleasure and he fully fulfilled it, may appear betwixt these two words, *Shall* and *Will*, Gods *shall* and Christs *will*.

The pleasure of the Lord shall prosper, this may respect these three things in God.

1. A decree and purpose, it shall be fulfilled, because God decreed it. All Gods decrees and purposes, there is a great *shall* and *must* attends them, they must all be performed and come to pass. Purposes of God before all time, must come to pass in time. *The Lord of host hath purposed, and who shall disannul it? I have purposed it, I also will do it.*

Isa. 14. 27.
Isa. 46. 11.

2. A command of God from that decree is given to Christ, and none of Gods commands betwixt himself and his Son fall to the ground. God commands many weighty things to men, which they set light by, but Gods commands to Christ shall and are certainly performed by him. *As the Father gave me commandment, even so I do. I have kept my Fathers commandments, and abide in his love.*

Hos. 8. 12.
Joh. 14. 31.
Joh. 15. 10.

3. A promise, a compleat promise of all enabling power, and gifts, goes along with Christ in his office, so as because of Gods promise of upholding and enabling, therefore the work must needs prosper in his hand, because he has all power to do it, and that power which is sheathed in the heart, Christ will unsheath, and bring it out for action. Power and gifts cannot rust for want of using with Christ. God enables us to perform his pleasure, but as our sanctification is but in part, so we perform his pleasure but in part, and he must set us on Christs score for the rest, and the imperfections of what is done. In Christ dwels all fulnes,

Isa. 42. 1.

neſs, which the Father hath given him, and therefore all ſhall be fulfilled which the Father hath enjoyned him, for he received not the Spirit by meaſure.

As there is Gods *ſhall* becauſe of his decree, command, promiſe, ſo there is Chriſts *will* and deed.

1. Gods pleaſure ſhall proſper, becauſe Chriſt is all will and willingneſs to do the will of the Father. Chriſt did and will do nothing, and will leave undone nothing of the will of the Father that ſent him. *I have not ſpoken of my ſelf, but the Father which ſent me*, he gave me a commandment what I ſhould do, and what I ſhould ſpeak. *I muſt do the works of him that ſent me. Lo I come to do thy will, O God. I delight to do thy will, O God, &c.* The will of Chriſt was and is in a bleſſed largeneſs anſwering to the commands and will of God. Joh. 12. 49. John 5. 4. Pſal. 40. 7, 8.

2. Chriſt will put out faithfully the enabling power of the Father to the performing his will wholly. Whatever is beſtowed on the Son, he puts it out to ſerve the Father withal. Gods pleaſure doth not proſper in many mens hands, becauſe his gifts lie ruſting in habits, they want hearts to put them forth to action. Many have gifts reſident in their heads, that are non-reſidents in their hands and callings, they are lazy and liſtleſs to put out their abilities to glorifie God; they love the talent in the napkin, rather then in the exerciſe. But Chriſt as he is able to ſave to the uttermoſt, ſo he is active to ſave to the uttermoſt. Some ſervants of Chriſt love their eaſe;

and imbezel his goods and gifts, when he is altogether imploying busily all his power to serve his Father, and save souls. If this be Christs faithfulness, the other will be counted unfaithful, that lived and died with dark Lanthorns. We see
Act. 1°. Christ put forth his wisdom, glorious wisdom; patience, admirable patience; love, surpassing love; power, mighty power, to do good, and heal all that were oppressed of the Devil.

3. And lastly, It is evident by the deed it self, for Christ lived, died, rose again, ascended, sits at the right hand of God, intercedes there, and all according to the will of God. He cried upon the
Joh. 17. 4. cross, *it is finished*; nay, before he came to the cross, he said to his Father, *I have glorified thee on the earth, I have finished the work thou gavest me to do.* It is testified by the Spirit of God, that
Hebr. 3, 2. Christ was faithful in all that was appointed him to do.

The Uses and Inferences we shall omit.

VERS.

VERSE 11.

He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous ſervant juſtifie many: For he ſhall bear their iniquities.

OF a grievous battle we deſire to know the end; of great labour, the fruit and ſucceſs. Two things here may be affirmed and confirmed, to compare in greatneſs with all things in the world that have been, are, or ſhall be.

Firſt, The great travel, grievous labours, and dolours Jeſus Chriſt under-went, to bring to paſs our redemption. *He was a man of ſorrows and acquainted with grief*; no ſorrows like his ſorrows. As the leader of ſome Rebels once called himſelf the *Earl of poverty*: So more truly might Chriſt be called the Emperor of ſorrows, the King of poverty. This has before been treated of.

James Diamond a fiſherman in *Lincolnſhire* his rebellion under *Hen.* 8. reign. *Speed.*

Secondly, The great and glorious ſucceſs of Chriſts ſorrows and ſufferings are beyond all compariſon. No ſorrows had ſuch ſatisfying joyes to follow. No battel had ſuch a glorious victory at the end of it, ſuch rich ſpoils. No labour and travel was ever followed with ſuch bleſſed fruit, that is it we are now ſearching after. Beſides ſeeing his ſeed, prolonging his days, *&c.* In this verſe and

and next are mentioned sweet fruits more distinctly and especially, Christs reaping the fruit of his souls travel to his full satisfaction; the justifying and saving of sinners; the bearing in triumph, as a mighty conqueror, rich spoils from World, Death, the Devil. And lastly his making intercession for all his redeemed.

He shall see of the travel of his soul, Some read it for the travel of his soul he shall be satisfied, or for the travel of his soul he shall see fruit, where-
Vatabl. Jun & Tremel. with he shall be satisfied or filled. *Jun. & Tremel.* give it thus, seeing himself exempt, and taken out of his trouble or travel, he shall be satisfied. It is true in their meaning, that Christ when he is risen from the death, and is at the end of his travel, he shall then see abundant and satisfying fruit of all his labours, he being exalted, and his Church redeemed. Travel is labour with wearines and pains, which were Christs sufferings. *Of soul*, that is of his whole man body and soul. For note this by the way, we speak more grossly, & name a man from his body, and say every body, some body, no body, any body, when we mean the whole man consisting of body and soul. In the Hebrew tongue, and Scripture phrase, speech of man is more spiritual and exact, and mention him from the better part, his soul: *The souls that they had gotten.*
Gen. 12. 5. Exod. 1. 5. *All the souls that came out of the loins of* Jacob *were seventy souls. We were in all in the ship two hundred threescore and sixteen souls*; that is, Act 27. 37. so many persons, so many men, or men and women.

He

He shall see of the travel, That is, he shall enjoy the wished and expected fruits of his labours. To see, is to enjoy, and to have benefit and comfortable fruit. The word *see*, which is proper to the eyes, is applied to all the senses sometimes, as might be shown out of Scripture; and signifies the having, knowing, possessing, delight of the soul in any good thing, which is spoken of as obtained. *I had fainted, unless I had beleeved to see the goodness of the Lord in the land of the living.* *Thou shalt see the good of Jerusalem all the days of thy life*; that is, thou shalt have and enjoy good and peaceable days in Gods Church. So in *Peter*, *He that will love life and see good days.*

Videre in phrasi Scripturæ idem est quod habere Nyssenus. Videre est frui. Drus. Animad. l. 2. c. 8.

Psal. 27. 13.

Psal. 128.

1 Pet. 3.

He shall be satisfied, is as much, as Christ shall be abundantly pleased and contented with all his sufferings; all his bitter passions shall turn into sweet satisfaction, when himself shall rise to glory, God shall be reconciled, sinners saved, sin and Satan destroyed, and Christ gloriously advanced, all sufferings being ended. *His soul shall injoy good in all his labours*, of which *Solomon* saith, *There is nothing better for a man then this.* Christ after his labours on earth shall sit down at the right hand of God, and be infinitely pleased and filled with contentment, to see that not onely he has rest after his travel, but that God is glorified as he would be glorified, and lost souls are eternally saved, and surely redeemed.

Eccles. 2. 24.

Eccles 4. 13.

One point we have here like to that before has been handled; *That Christ after all his sorrows and misery, ascends to all satisfying fulness, and glory.* And

Doctr.

Use And it is of marvellous comfort a ground to the children of God, letting them know for a certain, there is no loſt labour in Gods vineyard, their hard labour in beleeving, praying, repenting, mortifying; their moſt ſad and afflicting wayes they walk in ſerving Chriſt, will be moſt hopefull, and prove ſoul-ſatisfying ways in the end. We cannot come into more calamitous, and ſtrait pathes then Chriſt walked in; and yet through all theſe he enters into glory, and a ſtate of immeaſurable happineſs, and at his right hand there are rivers of pleaſure, and full ſatisfaction for all his children. Cannot, will not the head carry the members, as it ſelf, through many tribulations into an heavenly kingdom; I leave it with this note, *Though here we have an unſatisfying earth, yet, after the work of faith, and patience of hope, and labour of love, Chriſt will convey all his holy ſervants to an all-ſatisfying heaven.*

To that, as of this part the ſummary Propoſition, we adde this:

Doctr. *That Chriſt after all his travel and toil, counts mans ſouls ſalvation, his own ſouls great ſatisfaction.*

The ſight of man redeemed, is that wherewith the Son of mans ſoul is abundantly ſatisfied. What, can we look on ſo bleſſed and comfortable a thing as this, that Chriſt rejoyces in all his travels and labour for our ſouls, and counts all well beſtowed, to ſee loſt man found, recovered and ſaved. Though Chriſt in his humiliation dived to the bot-

bottome of the ſea, of wrath and miſery, yet he is ſatisfied when he brings from the bottome this pearl in his hand, *Mans ſalvation*; when one exceedingly longs for a thing, they are in great ſtraits till they obtain the thing they long for, and when they have obtained it, they are at much reſt and content, and filled up in their delights. Chriſt that was never ſick of diſeaſe, was bleſſedly ſick of love and longing upon earth; *I have*, ſaith he, *a baptiſme to be baptized with, and how am I ſtraitned till it be accompliſhed.* Luk. 12. 50. It was to be baptized in his own blood, death and ſufferings. Never did any ſo deſirouſly make haſte to heaven, as Chriſt did to this hell of enduring the wrath of God for us. And now when Chriſt is riſen again, ſet at his Fathers right hand, and ſees his Church redeemed, he hath his whole longing, he is fully ſatisfied, and well pleaſed with it. If *Paul* ſaid, *I have all, and abound, I am full, having received from Epaphroditus the things were ſent from you*: Phil. 4. 18. which was the Churches alms, for relieving ſome in neceſſity; ſhall we not imagine the larger heart of Chriſt ready to ſay, now I have all things. I abound, I am fully ſatisfied, that I have given my Father a ſweet ſmelling ſavour for my ſinners, that he is appeaſed, the curſe aboliſhed, and poor ſouls provided for in heavenly glory. That Chriſt is much pleaſed to ſee ſinners ſaved, hearken to his firſt *Come*, or his laſt *Come*. His firſt *Come*, there minde how heartily he calls, *Come unto me all ye that are weary, and heavy laden, and I will refreſh you.* Matth. 11. 28. His laſt *Come*; *Come ye bleſſed of my*

Matth. 25. 34 *Father, inherit the kingdom prepared for you from the foundation of the world.* He causes all the Angels, Devils, wicked men to come before him, to see how graciously he welcomes his saints unto glory. How is this everlasting Father satisfied, when he has made sure the gathering of all his sons and daughters out of curse and misery, unto bliss and

Isa. 49. 21. glory? *Behold I was left alone, these, where had they been?* If *John* say much of his spiritual children, what saith *Jesus*? He speaks much more, *I have no greater joy, then to see my children walk in the truth.* So Christ, I have no greater joy, then to see my children closed within the Covenant of grace and salvation, delivered from wrath and vengeance.

Quest. May it not be said, that Christ is satisfied, and full of glorious joy, to see his Father satisfied, and glorified by his sufferings? or, that his own baseness and sufferings are at an end, changed into full joy and glory, and that he shall suffer no more?

Answ. For answer to this, we return thus; this full content of Christ with respect to saving of sinners doth not hinder the other, but conspires with the other, and is with respect to it. If we may be bold to look into the overflowings of Christs full joy, and lispingly speak of that, which can never be fully and plainly expressed, or spoken of, there is a threefold fulness of satisfaction may be considered.

1. God the Father who appeared to sinners as a consuming fire, is eternally reconciled and brought into sweet and amicable terms with sinners. His justice is glorified, and satisfied, and Christ seeing his

his Fathers glory and satisfaction as the fruit of his souls travell: this as he is Mediator is the first and great sight, wherewith he is chiefly satisfied. For his Fathers glory was, and is, the highest end of all, so with contentment he poured out that word, *I have glorified thee on earth*, &c. Joh. 17.

2. He sees himself possessed as a man of exceeding glory above men and glorified Angels, which his Father gave him, that now he shall cry no more, *Why hast thou forsaken me?* With this he is satisfied, that he has glory enough and infinitely beyond all his passions and sufferings.

3. He sees lost, and once bondaged souls recovered into a glorious liberty, made sure of eternal salvation. That his poor sinners are made everlasting friends with God, O what an hearts-satisfying matter is it to Jesus Christ? Now he thinks, my blood was well shed, my bitter passion on earth is sweet satisfaction to me in heaven, this is the fruit of all my labour, that my *Israel* should be gathered. As *Joseph* called one of his sons *Manasseh*, forgetting, when he was in *Egypt* advanced with this reason of the name: *For God*, saith he, *hath made me forget all my toil, and all my Fathers house*. Gen. 41. 51. So Christ in heaven doth not reckon of the bitterness or tartness of his sufferings: he is now a *Manasseh*, he forgets all his pains, seeing his people ransomed from Hell: Being thus satisfied, his Fathers glory, and his own glory cannot be severed, for they all belong to, and meet in the same thing.

I meddle not with that dispute, Whether the glo-

ry Christ hath in heaven in his humane nature, be the merit, or consequent of his travell and sufferings.

Use. The Application falls sundry wayes; As first, into Information, to shew the great evil that reigns in the earth, that there are found under the Sun such dark and desperate hearts, that do as it were travel in their souls, to hinder Jesus Christ of seeing the fruit of the travel of his soul in themselves and others. 1. How shall we name that wretched evill of unbeleevers hearts and lives; For all his labour and travell, for all his brusings and sufferings, for all his cost of bloud, love, life, they they are not won to love him, beleeve in him, to sell away all they have of pleasure and profit, to possess this pearl of price. O poor sinners, Christ lived for you, travelled and laboured in life and death to save your souls, as never any laboured, and will you not look after so gracious a Saviour? shall he lose the travel of his soul in you? shall he say, O wretched sinners, will you make *me to have laboured in vain, and spent my strength for nought for you?* Ah brethren, we preach and labour, and spend our strength, and all to call you in unto Christ. The danger were not so great, if we alone should complain, we spend our strength for nought, we labour in vain, but assure your selves, if the Gospel be despised, one greater then we complains of you. *they will not come unto me, that they might have life.* Will you put Christ after his travel and labour on earth, to travel in heaven with your provocations? shall he say, these evill hearts of unbeleevers carry them away to depart from me?

Isa. 49. 4.

Heb. 3. 12.

me? They will not let me ſee of the travel of my ſoul, all my ſufferings and ſorrows, my grace, and my merit are not regarded of them.

Secondly, There are that are very enemies to Chriſt, ſtriving to hinder the ſight of the travel of his ſoul, by withdrawing ſinners from Chriſt and the Goſpel. All that by doctrines contrary to the Goſpel of Chriſt, or by counſels and wicked examples would draw others from the faith and ways of holineſs; theſe perverters go about to undo what Chriſt came to do: Chriſt came to gather, theſe ſcatter ſouls from him; Chriſt travelled in ſoul to ſave ſinners, theſe travel in their ſouls to ſhut up the Kingdom of heaven from them. And amongſt all wretched ones, thoſe that teach ſalvation by mans merits; thoſe that teach Chriſt died not to pay a price for us, and make ſatisfaction to Gods Juſtice for ſinners, theſe aim their curſed arrows, as it were, at the very travelling ſoul of Chriſt, theſe make his ſufferings as much as in them lies, void and vain. Surely, Chriſt will never be contentedly and joyouſly ſatisfied with them, that are thus enemies to him, unleſs it be to laugh at their deſtruction, that would deſtroy the counſel of his grace and paſſion.

The inviſible heart of Chriſt is by this made viſible, and laid open to the eyes of beleevers. Let us now ſtudy to ſee and know the bleſſed excellency of the heart of Chriſt, who in heaven counts himſelf as filled and ſatiate with delicacies, to ſee ſinners juſtified ſanctified, ſaved. O that we ſinners knew but what is the veniſon, the ſavory meat *Uſe 2.*

meat that our bleſſed *Iſaac* loves. O that as the widow we would borrow veſſels to fill with this oyl of the meditation of the gracious and ſweet diſpoſition of Chriſts heart, that he delights, in the life of ſinners though it coſt him a curſed death; that he looks down from heaven, and where he ſees ſouls loving, and beleeving in him, begging his Spirit, living upon his merit, and walking in obedience, they give Chriſt a dinner, they feaſt him when they ſup with him. He is ſatisfied and filled with content to eat his own graces, pleaſant fruits in the hearts and lives of his ſervants and children. What a ſweet pang was that of *Pauls* gracious heart when he ſaid of the *Theſſalonians*, *ye are our crown of rejoycing, our glory, our joy?* But Chriſts heart is far fuller of joy, and ſweet thoughts towards us, when we rejoyce in his ſalvation, he is crowned with joy, when we rejoyce to lean wholly upon his merit and free mercy. His joy is the joy of us all. Bleſs we that gracious Saviour, and ſtrain we our faith to the furtheſt to lay hold on him, that rejoyces in all his labour and travel for us, when we beleeve and rejoyce in his ſaving health.

1 Theſ. 2. 19.

Uſe 3. Let this teach us how to compaſs that which we all of us deſire, that when we labour, we may eat the fruit of all our labours, and be ſatisfied with the travel of our ſouls in the end. Man indeed is a laborious thing, full of travel in this life, a Bee, a buſie creature, ζῶον ἐπίπονον, a painful living creature. *All things under the Sun*, ſaith *Solomon*, *are full of labour and travel*, and which is worſe, men after

Timocles, Comic.

after all their labour reap often very unsatisfying fruit, vanity and vexation of spirit. The travel of the voluptuous, ambitious, covetous worms of the earth, it is an hard labour, and most unsatisfying, they labour in the very fire, their desires unsatisfied burn them. The wise man saith, *He despaired of all his labour*, he found no contentment and rest as fruit of it. So will it fall out to be the bitter portion of all those that labour for these poor things below, that satisfie not, that are not bread, nor comfortable nourishment, you that travel for honour and greatness, are you satisfied? you that would fill hands, mouth, eyes, ears, yea and your souls too with glistering riches, and perishing as much as glistering, do you come to any full point? Are not your covetous desires a long sentence without a period? Do you see of the labour of your souls, and are satisfied? it will not, it cannot be, No, here is your way of satisfaction, in part here a sweet part, and fully hereafter. Travel as Jesus Christ, hunger and thirst after doing the will of God, and ye shall be satisfied. *Delight your selves in the Lord, and he will give you your hearts desire*, for that is to give God his hearts desire. *Godliness with contentment is great gains.* It is in the high way to αὐταρκεια, an inward self satisfaction; such an one shall be satisfied from himself, or from within himself. Labour as Christ laboured to glorifie God, to do good to your own souls, to others souls, this will bring a man to some good measure of first peace, but to an overflowing measure of last peace. *Thou Lord wilt keep him in perfect peace, whose mind*

Eccles. 2.18. & 20.

Psal. 37.5.

Prov. 14.14?

Psal. 37.37.

mind is ſtaid on thee, becauſe he truſteth in thee. The word peace is twice, *Thou wilt keep him in*
Iſa.26.3, *peace, peace*, that is, *in perfect peace.* The peace of the ſervants of Chriſt is double in compariſon of the peace of the world, which cannot be attained ſingle for any time.

1. When our labour is ſpiritual more then carnal.

2. When it is for Gods glory.

3. When it is labour like Chriſts, to fulfill our Offices, and the will of God.

4. When our labour is to promote Chriſts labours; ſuch an one ſhall be bleſſed indeed, *He ſhall*
Pſal.128.2. *eat of the labour of his hands, happy ſhall he be, and it ſhall be well with him.* Such an one in death may look on an holy life paſt, and with ſome ſe-
Luke 2. renity of ſpirit ſay, *Lord now thou diſmiſſeſt thy ſervant depart in peace*, &c. Such an one may look up with hope to a glorious reſurrection, and ſay, I have done the work of Chriſt faithfully, I ſhall have a more ſatisfying portion of glory and reward then here below. *I ſhall behold the Lords*
Pſal. 17. *face in righteouſneſs, and when I awake I ſhall be ſatisfied with his likeneſs.*

Uſe 4. Laſtly, The duty and dignity of Miniſters might here be urged, which lies in this, that they are imployed about the putting out well the talent of Chriſts ſufferings to ſinners ſouls to bring their Lord and Maſter advantage. This ſhould be the travel of Miniſters ſouls in their callings, to fetch home ſinners to Chriſt, to bring home his corn to his barns, that both he which ſoweth, and they

that

that reap, and that which is reaped, and he for whom all is reaped may rejoyce together, in the great day of the harvests shouting. Neglect we not our duty to labour for Christ, who laboured for us; let us rejoyce to promote his passion, though it cost us action and passion; a glorious harvest will make amends for a sorrowful and painful seed-time, when we shall come again with joy, and bring full sheaves with us.

And here is our dignity equal to the best callings on earth, our labour though it be on the earth, it is not about earthly things, Christ hath imployed us in his richest ground to till immortal souls. We are not Chyrurgeons for the flesh and skin, not Physitians for the body, not Lawyers for the setling of outward Estates, nor to administer so much about worldly controversies; our business lies betwixt these two precious things, the souls of sinners, and the heart of Christ, the saving of the one, and the satisfying of the other. O that we could count it an honourable imployment, and so labour that the pleasure of the Lord, and the instrumental saving of sinners might prosper in our hands, that we may say in the last day, *Lord, here are we, and the children thou hast given us*, that no soul may be lost or endangered through our neglect, that Christ may satisfie as fully with acknowledgment of his satisfaction, and may say, *Well done good and faithful servants*, through your faithfulness in your travels, I see abundantly of the travel of my soul, and am satisfied.

By his knowledge ſhall my righteous Servant juſtifie many.

If the queſtion put to *Samſon* ſhould be put to us, Where doth the ſtrength of a Chriſtian lie? This verſe might readily give the anſwer, here lies our ſtrength, not in our hairs which may be clipt away, but in Chriſts heart and merit of his paſſion; that he by the merit of his death known, beleeved, applied, doth juſtifie poor ſinners, having born their iniquities. This is Ἀκρόπολις χειρισμός, the *Jachin* and the *Boaz*, the ſtabliſhing and ſtrengthning pillars of our ſpiritual Temple, that Chriſt bore our iniquities in his paſſion unto death, and by knowledge and faith in him there is juſtification unto life. It was *Hezekiahs* fault, that he ſhewed to the Ambaſſadors of the King of *Babylon* the houſe of his precious things, or Spicery. It will be our greater fault, if we do not with confidence and comfort, when the Ambaſſadors of hell, ſins, and temptations come to us, with confidence and comfort, open this houſe of precious things, and truſt in the excellency of Chriſts free grace. Chriſt hath planted for us a tree of Aromatick fruits: And here we have, Firſt, the root of the tree, *He ſhall bear their iniquities.* Secondly, The fruit of the tree, *he ſhall juſtifie many.* Thirdly, The way to climb this tree & partake of the bleſſed fruit, *by his knowledge ſhall my righteous ſervant juſtifie many.*

1 Kings 7.21.

Iſai. 39. 1, 2.

It was a great brag of *Philager* the Grecian Sophiſt, I give thee the North, I give thee the South, the Weſt; they are all of them in the dark, and night, when I am not ſeen. He vainly; but ſolidly

Do tibi Septentrionem, do tibi meridiem, do tibi veſperum: omnes autem in nocte, omnes, cum ego non videor. Philoſtrat: in vit. Sophiſt. l. 2.

lidly *Paul*, and ſoberly, *I count all things but loſs and dung*, &c. all are baſe and in a miſerable night of darkneſs, without the light of free juſtification and ſalvation by Chriſt. Yea, and we may add ſafely, the very Bible it ſelf were but loſs, as to a doctrine of ſure ſalvation, if this were taken out of it, that we loſt ſinners are juſtified by faith and knowledge of Chriſt. The paſſion and merits of Chriſt is the great Doctrine of the Bible, and free Juſtification of ſinners is the great Uſe, and the beſt Application.

By his knowledge, that is by the knowledge of him, Chriſt that died for our ſins. *Bellarmine* and ſome others would take this actively thus; that Chriſt by his knowledge, that is, by his doctrine in the Goſpel he juſtifies us. What great matter of all this? Doctrine or knowledge on Gods part is an inſtrument of juſtification, but not immediately on our part; all are not ſaved that know the word of God, and Chriſts teaching. It is not the knowing, but the receiving of the Goſpel by faith that juſtifies, and ſo it is knowledge paſſively taken. Knowledge of the nature of meat feeds us, but ſo to know it, at to receive it, and apply it to our ſelves for nouriſhment.

By *knowledge* is here underſtood faith, which if it be an affectuous and effectual, knowledge goes along with it. It is ordinary in Hebrew ſpeaking to expreſs a thing by a word of knowledge, when there is intended and ſignified the affection and ſenſe of the heart alſo. Scripture ſpeaking of faith ſometimes hath more reſpect to knowledge;

So by this means *qui docendo juſtificat, non more judicis juſtificat.* See *Chamier. de juſtif. l. 21. c. 5.*

R r 2 ſome-

sometimes it speaks of it under the notion of trust or affiance. We have the preaching of the Baptist said to be to *give knowledge of salvation to the people by remission of their sins.* Now remission of sins is not to be had by bare knowing, but knowing clothed with beleeving. John 17. 3 *And this is life eternal to know thee, &c.* Hebr. 11. 3 *By faith we understand that the worlds were framed by the word of God.* The knowledge and apprehension of his truth with application, that Christ as Gods righteous Son and Servant has fulfilled all righteousness for sinners, and in their stead, this justifies sinners.

1. By calling him *The Lords righteous Servant*, there is intimation of his manhood, and taking the form of a servant.

2. There is intimated his righteous performance of all that God required of us, both in doing what was to be done, and in suffering for what was undone.

3. It is intimated that this righteousness is a treasury of righteousness for sinners that had none of their own. This righteousness shall be imputed to them beleeving; and by vertue of this their sins shall not be imputed.

Justifie many, That is, as many as shall knowingly beleeve in him. The word *Justifie*, is a word of the Court and Law, and taken into the Gospel, in which the nature of Christs Court is set out. It does not signifie etymologically to make on righteous by infusion of righteousness or holiness, but it signifies these three things.

1. To absolve and clear one that is brought into judgment,

judgement. So it is opposed to casting and condemning; *It is God that justifieth, who shall condemn?* Rom. 8. 33, 34.

2. It is taken for accounting, reckoning, and pronouncing one just and righteous.

3. It signifies the giving of the praise and reward of righteousness to one. For the word *many* it is to be extended not to all mankind, but to as many as by a spirit of faith beleeve in him, who bare our iniquities.

We shall speak a little to this great Point of justification in this Proposition.

By the knowledge and faith in Christ crucified, and that alone are sinners justified. Doctr.

God hath appointed us our way of justification to life, to be by knowing and beleeving the righteousness and merit of Christ in his death. This is the great gratuity of Gods love to give Christ to justifie the ungodly: The great mystery of the Gospel, the righteous servant of God put to death to justifie and save unprofitable servants: This is the great comfort of sinners, undone in all their doings, they are justified by beleeving in Christs doings and sufferings. This is the great maul of the Prince of darkness, that when sinners are lost in themselves, and Satan turns a malicious advocate against them, pleading strict law and justice, That sinners should die the death. We can evade the Law by this Gospel, we have a *better Advocate with the Father, Jesus Christ the righteous*, who is not only our pleader of propitiati- 1 John 2.

on,

on, but he is our Propitiator, and *the propitiation for our sins*. When Satan as an advocate of justice is ready to cry, O just Judge look upon these sinners and unrighteous ones, and condemn them; we have another Advocate that out-pleads all, with O gracious Father, look upon the all-sufficient Surety of these poor sinners, and let them be justified and accepted, if I may be accepted.

This justifying of sinners by knowledge of Christ, I shall in a few Writs out of the Court, or out of the Justifications office, the Gospel, make it appear how it is, and what it is, by Scripture and some Propositions. One of the Scriptures runs like a Courts writing, prefaced with a *Be it known unto all men*, to let us know, they know little as they ought to know, that know not the doctrine of free justification by Christ. *Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

Acts 13. 38, 39.

Now *the righteousness of God without the Law is manifested*, &c. *Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.* And the rest of the Verses are full and cleer in this point of justification by faith in Christ. So *Rom.* 4. 23, 24, 25.

Rom. 3. 21, 22, 23, 24, 25.

Again, *Being justified by faith, we have peace with God through our Lord Jesus Christ.*

Rom. 4. 23, 24, 25.

After these Scriptures, I shall fullier open the doctrine in some Propositions.

Rom. 5. 1.

1. Ju-

1. Juſtification by the Law, and by mans doing wholly the will of God, is a loſt thing. Righteouſneſs of doing was once a poſſible thing, but is now impoſſible to all the children of *Adam*. Originall righteouſneſs being loſt, all legall righteouſneſs is loſt: A loſt perſon can doe nothing but loſt things; when man loſt himſelf, he loſt righteouſneſſe too. *All have ſinned*, there is the loſſe of righteouſneſſe; *and come ſhort of the glory of God*, there is mans loſs of himſelf.

2. Hereupon it is, that the Doctrine of Juſtification is fully excluſive, that is, wholly excludes man, worthineſſe of man, works of man, boaſting of man. When we ſet up free Juſtification by faith in Chriſt, we muſt abjudicate man, and throw down all things of man: In this faire building of free grace, man is a vine, a wild vine, there is no wood of worth can be taken from him towards the help of the building, *neither wood for poſt, nor pin.* The affirmation of Chriſts grace and merits covers man, and the works of man all with negatives, and excluſives. Scripture ſeldome ſpeaks of juſtification and reconciliation by Chriſt, but it puts in many bars and negatives, to ſhut forth man from having any finger in that work, from having any worthy activity, to make it freely and fully of Chriſts grace. *Where is boaſting then? It is excluded; By grace ye are ſaved.* Then comes the Negative, *Not of your ſelves, It is the gift of God.* Then the Negative, *Not of works, leſt any man ſhould boaſt: Not by works of righteouſneſs which we have done, but according to his*

Ezek. 15. 3.

Rom. 3. 27.

Epheſ. 2. 8, 9.

Tit. 3. 5.

his mercy he saved us, &c. In the fine linnen of Saints clothing with righteousnes, man is excluded from giving so much as one threed.

3. It is not the nobility and excellency of faith that justifies. For faith is but an habit of grace infused by God as other graces, and there is no more worthines in it then other, for they are all the fruits of the Spirit. Yea, it is an imperfect grace in the acts as others, but all the worthines is from the object, Christ apprehended by faith. Else beleeving would justifie us no more then loving or obeying, but that God hath appointed it to the laying hold, as an hand, upon a worthy object, Christ with his merits.

Object. May not one say, faith being the hand of the soul, by its worthy acting it justifies, for the hand is ὄργανον ὀργάνων, the most and best active outward member for all the members, and the worthiest instrument?

Answ. 1. No, for the act of faith is a very passive and mean act, and has no worthines in it of it self. A labourers hand does worthy work to maintain himself, but a Beggars hand is only held out to receive some worthy thing. Our hand of faith is not in the act of justification *manus laborantis*, the labourers or workmans hand, but *manus mendicantis*, the beggers hand that craves and receives. A man gives a poor begger twelve pence, is it the worthines of his hand? No, it is a sorry hand it may be belonging to a sore arm, but the giver pities, and freely has mercy on him. As in the beholding the Brazen Serpent there was healing: where

It is called by *Chemnitius*, *mendica & egena manus, qua Christi beneficia quærimus, apprehendimus & accipimus. In Enchirid. præcip. capit. doctr. cœlest. seu examin. ordinand.*

where it was not the worthiness of the eyes, but the promise made to the object the Serpent, that was to be beheld. And in this of Faith they answer truly, that say we are justified by faith, not considered actively and operatively, but instrumentally and relatively.

2. Though an hand may be counted a worthy member, yet who made it so? God did freely appoint faith to be the hand, when if he would, he might have designed other graces to that office.

3. Then again, it is not a created hand, which a man is born naturally withall, but it is a supernatural and spiritual hand, a gift of God. And therefore if there were any excellency in it, the glory of that should go to God and his grace, for it is meerly his gift.

4. Justifying by faith is strongly and solely inclusive of Christ, and the grace of Christ. As *Luther* well saith, Our good works do not enter the ciacle, article, or act of justification, but there grace alone, onely Christ, onely faith, onely remission of sin reigns. Hence there is so much mention of Christs death, bloud, resurrection, reconciliation, propitiation, redemption, remission, of sins, washing, and purging by his blood. And it is always said to be done freely, and of his own mercy. Gods grace and mercy in *Christ is all*, it is one and all, *it is all, and in all.* No partners nor partakers hath Christ in the work of reconciliation, justification, salvation, but all the glory of the whole work is to come entirely to him. Mans great exclusive, is Christs grace

Nostra bona opera non ingrediuntur, circulum, articulum, seu actum justificationis &c. Lutherus.

Col. 3. 11.

and merits, strong and sole inclusive.

5. To be a justified person is a glorious thing. A glorious thing it were for a begger to have a King his surety, and to satisfie in his own person for him. But here it is above, it is glorious for cost, it cost the bloud of Christ. Glorious for the way of mercy, when we were all dead, Christ died in sinners stead that they might live. Glorious for the blotting out our sins by free remission, and not imputing to us our iniquities. Glorious for imputation of righteousness to us, the righteousness of Christ himself as Mediator. So that the righteousness of a justified sinner is more glorious in the eye of God, then the righteousness of a glorified Angel. For their righteousness is but the righteousness of a creature, an Angel; but the Saints righteousness is the righteousness of the Son of God. *He is made unto us of God righteousness*, &c. *And we are made the righteousness of God in him.*

1 Cor. 1 30.
2 Cor. 5.

Hereupon it follows, that before God one cannot be justified more then another. For he that may be thought to be least, if he be truly justified receives Christ and his righteousness, and none of the highest Saints can receive more. The least true saving faith receives whole Christ.

John 3. 12.

The Application of this, as the most canvased Point in our Religion, I cease to prosecute.

My righteous servant: Here is set forth the delight of the Father in the righteousness of his

Son

Son, by calling him, *My righteous servant.*

The Point Doctrinal is this: *Jesus Christ was in all points Gods righteous servant.* *Doctr.*

Herein we have two things. 1. That Christ took upon him the form of a servant. 2. That he was a righteous one, righteous in doing all things God required of him.

1. That Christ was Lord of all, almighty God, *everlasting Father, Prince of Peace*, *Isaiah* proclaims; and yet that this Lord of all, might save sinners, he became a servant to all, was in a servile and mean nature, was in all things like unto man, sin only excepted, his birth, life, death, did manifest. Born like a servant, and which few servants are, in a stable; he lived like a servant, having not whereon to lay his head; till thirty years old, like a servant subject to *Joseph* in mean offices. He died like a servant, yea, like a slave in the eye of man, a vile and shameful death. Thus he humbled himself to a servile life, to a servile death. *John 17. 6.*

2. A further thing is to be looked at, at the service and office he was to perform to his Father, and for his Church. Servants are named in respect of some office and work for the honour of their master. In all this Jesus Christ was Gods servant, and served him in the Office of a Redeemer and Saviour to his Church. His being found in our flesh, it was to fulfil his Fathers will, to gather his Church, and save his people from their iniquities. Hence it is said by him, *He came not to* *John 17. 12.* *Mark 15 28.*

be ministred unto, but to minister. And what was his Ministery? *To give his life a ransom for many.* He is a servant that must do the will of another. All the while Christ was on earth, he ministred to, and served the will of his Father. *I*
John 5. 30. *seek not mine own will, saith* Christ, *but the will of him that sent me.* The office or service of Christ was in doing and suffering for sinners, to their salvation, and to his Fathers satisfaction. This was a Prophetical, Kingly, Priestly office, all which belonged to the work of a Mediator and Redeemer, and he was to be a Righteous servant in it.

1. He taught the Church in the office of a Prophet, shewed perfectly the way of life, and will of the Father. *I have manifested thy Name unto the*
John 17. 6. *men thou gavest me out of the world.*

2. As a Priest, he prayed for his, he died for them, sacrificing himself, giving a ransome for them, bearing their sins in his body on the tree, that he might reconcile sinners unto God, and now in heaven intercedes for them.

3. As a King, he set up a spiritual kingdom among them, sanctified them by his spirit, governed them by his word, kept them by his grace and power, conquered their spirituall enemies, sin, law, world, death, hell. *Whiles I was with them*
John 17. 12. *in the world, I kept them in thy Name; those thou gavest me I kept, and none of them is lost.*

Quest. A convenient and considerable question may here be proposed, Whether Christ being now in heaven, hath put an end to all his service, or that in heaven yet he is Gods righteous servant?

1. As

1. As to this we anſwer: There are in ſervice two things; Lowneſs of eſtate, and office or ſervice. For lowneſs of a ſervants eſtate, that was all paſt and finiſhed with Chriſts going from the earth. He did all the low things here below, of preaching, praying, hungring, thirſting, dying. *Anſw.*

2. And now though he be in heaven, yet till the laſt day his office and ſervice of his Oeconomical kingdom to rule for God over his Church continues ſtill, and muſt do till all the Saints be gathered. Though yet as Mediator he ſerves his Father, yet it is in a glorious manner; no meanneſs, no ſufferings, no weakneſs, no ſorrows, no baſeneſs, now take hold of him, but he ſerves his Father in a glorious and honourable way. Therefore it is well ſaid by ſome, that the humiliation of Chriſt, all ended with his paſſion, but the humility of Chriſt continues ſtill, which is in the heart and will, he ſerving his Father, to ſanctifie and gather his Church unto him, doing this in a way of grace, and glorious power over his people. It is ſervice to his Father, though it be a glorious and kingly rule over his people and inheritance. Chriſt now performs in heaven his offices for his flock, but it is in a noble and highway without any ſervility, as a King in a royall manner doth the office of a King, to govern and ſave his people. 1 Cor. 15. 24, 25.

Chriſtus per exaltationem non humilitatem qua ſempet ſecundum humanam naturam ſubmittit Deo, ſuo humiliationem autem depoſuit quæ in miſero ſtatu poſita. Martin in Symbol. Apoſt.

The Inferences from this and further matter about it have been handled before.

For he ſhall bear their iniquities: Of this alſo before.

VERS.

Verse 12.

Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſours, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

THis latter part of the Chapter in the three laſt Verſes is a glorious abſterſion or wiping away all the blots of baſeneſs and meanneſs from the perſon and paſſion of Chriſt. God the Father promiſing the glory of the end, and the triumph of a Conqueror, ſhall quite aboliſh and take away the miſery and vileneſs of the ſufferer. The end of Chriſts paſſion is the beginning of an endleſs triumph; the battel ends, but the glory of the victory never ends. Thus God deals with all his, they fight no field for him, but they may reckon of Triumphant after Militant, and of an happy victory.

That this is meant of Chriſt and no other, we have the New Teſtament, the beſt Interpreter and applier of the Old Teſtament, alledging this very Verſe, and ſhewing it fulfilled in Chriſt in one part. And we ſhall finde the ſame New Teſtament, pointing us to the fulfilling of it in the

Mark 15. 28. Luke 22. 27.

the other parts alſo, for victory and ſpoiling all our ſpiritual enemies.

There are contained in the words two things:

Firſt, A declaration of the glorious effects and fruit of Chriſts Paſſion, which is by the way of God promiſing it, a victory and dividing of ſpoils.

Secondly, There is a repetition of the cauſes, which had been mentioned before, briefly they are ſummed up again, and brought into four heads:

1. His pouring out *his ſoul unto death.*

2. His baſe repute and reckoning, *He was numbred with tranſgreſſours.*

3. His ſatisfaction for ſinners, dying in their room, *He bare the ſins of many.*

4. Laſtly, His turning all his ſufferings into the matter of interceſſion, pleading for the merit and benefit of them to ſinners, *And made interceſſion for the tranſgreſſors.*

Therefore will I divide him: The word *therefore*, depends on the word that comes after, which is, *Becauſe, Becauſe he hath poured out his ſoul*, ſhewing that Chriſts victory is the fruit and effect of his paſſion.

I will divide him a portion, that is, a part. The words of God the Father, promiſing a glorious iſſue of the ſufferings of his Son. *Junius* hath it, I will give him a part, or portion for many, ſignifying the largeneſs of the merit of his Paſſion, even plenteous Redemption to his whole Church. The word *Barabim*, ſignifies many, as well as great.

Others make it, I will give many unto him, and ſo bring in this ſenſe; I will give Jeſus Chriſt not

not onely the Jewes, but the Gentiles alſo, and Nations too, to the uttermoſt parts of the earth, to come in unto him to be his people and ſervants. Who go this way ſay, That the dividing of the ſpoil with the ſtrong is, That all the ſtrong Kingdoms of the earth ſhall be turned to Chriſt, *Spain*, *Italy*, *France*, *England* ſhall be given up to Chriſt, and he ſhall diſpoſe of their riches, honour, their Biſhopricks and Dioceſſes ſhall be given to his Apoſtles and ſervants, ſent to preach among them; as one was the Apoſtle of *France*, another of *Spain*. Others by dividing the ſpoil with the ſtrong underſtand, he ſhall give the fruits of his paſſion, righteouſneſs, and peace, to the Saints, that is, the ſtrong and mighty ones; that holy and mighty violence did preſſe into the kingdom of heaven. There needs no ſuch compelled expoſition, the ſimpleſt and righteſt way being this. It is a metaphorical manner of ſpeaking drawn from a Captain, that after a day of battel and ſore fighting conquers his enemies; then hath a day of triumph, and dividing the ſpoils, he takes away all the riches, arms, and glorious booties of his enemies, and diſtributes them among his Commanders. That with the ſtrong and the great come all to the ſame, and one expounds the other. With the ſtrong, is either thus comparatively: As ſtrong and mighty conquerors do divide the ſpoil, which they took from their adverſaries, ſo ſhall Chriſt do; Or elſe thus, he ſhall ſubdue his ſtrong and great enemies, and ſpoil them of all their wealth, and what they gloried in.

A Lapide ex Leone Caſtro.

Forerius in loc.

Scultet. in Eſaiam.
Illi qui crediderint dividentſpolia inimicorum ſuorum.
Seph. Emana.

Continebunt comparationem cum eo quod fortes & magnates facere ſolent ut hoſtes devictos ſpolient.
Loppenburg

The

The Jews are very Jews, very carnal about theſe things, for though they make not this Chapter to point at our Chriſt, yet when they ſpeak of their Chriſt, they look for a carnall kingdom and worldly power, that the *Meſsiah* ſhall fight, kill, ſlaughter, ſubdue Nations with the power of the ſword; ſet upon the ſpoiling of kingdoms, and carrying Banners, and Enſigns dropping with enemies blood.

Vorſt. in Abravanel. de capite ſiſ. not. ad cap. 15.

Chriſt hath told us otherwiſe, *that his kingdom is not of this world*; ſo neither are his battels and dividing of ſpoils. The ſtrong and mighty adverſaries he ſpoils, are the world, ſin, law, death, the Devill, dividing their riches, and ſtrength among beleevers, giving them power over law, ſin, death, hell, ſo as the beleeving ſervants of Chriſt triumph over them in and by their captain and conqueror Jeſus Chriſt.

Note onely by the way, that firſt the conqueſt is ſaid to be the gift of God, *I will divide him*, &c. Secondly, It is ſaid to be the act and doings of the Son himſelf, *He ſhall divide the ſpoil*, &c. For God gives his Son power to effect it, and bring it to paſs, being mighty to ſave and reſcue his.

The Concluſion is this: *God gave Chriſt his Son to a ſhamefull death, but withall he gave him an admirable victory by it to a glorious life.*

Doctr.

Chriſts ignominious death was the beginning of a glorious victory over all the enemies of the Church of God. Chriſts ſufferings were the ſpoilings of principalities and powers, and all our ſpi-

ritual enemies. Here is the myſtery of high mercy, the Captive of death by ſuffering becomes the Captain of our ſalvation unto life. This was Gods intent, not abſolutely to give away his Son to a curſed death, but that by death he might lead captive the enemies of our ſpiritual and eternal life. Heb. 2. 14. *He took part of our fleſh and blood, that he might through death deſtroy him that had the power of death, that is, the Devill.* Chriſts croſs of ſufferings was his triumphant Chariot, to which the enemies of our ſalvation were bound and faſtned, and gloried over, as ſubdued and conquered ones. *Origines, & Davenant in Col. Iſſenſ. c 2. Col. 2. 14, 15.* Satan and the Jewes thought they had nailed Chriſt ſo faſt to the Croſſe, that he was for ever conquered and ſhould ſtir no more, but even then Chriſts power nailed the law of curſes, ſin, Satan, death, to the ſame Croſſe. He was viſibly, they were inviſibly crucified, and all *principalities and powers made a ſhew of openly, and triumphed over in the Croſs.* Luke 11. 21, 22.

Now Chriſt entred into the houſe of the *ſtrong man armed, being ſtronger then he, overcame him, and took from him all his armour wherein he truſted, and divided his ſpoils.* This victory is the more remarkable and glorious, becauſe when Chriſt was thought to be once and for ever overcome, even then he moſt mightily ſubdued his enemies for ever. This of old Proverbially they called *pugnam Oſculanam*; when thoſe that were overcome and conquered gathered ſtrength, and ſo returned upon the conquerors as they divided the ſpoils. *Pugna Oſculana ſeu Auſculana, quo ſignificatur victos vincere.* Stewech. in Veget. *Hæc quidem quaſi Oſculana pugna eſt, non ſecus, Quia, huic qui fugere impulſi, ſpolia colligunt.* Scaliger in Feſtum ex Titinnio.

We

We will look into this Metaphor of a Captains conquering his mighty enemies, and triumphing over, and dividing the ſpoil, and ſee how it ſutes with Jeſus Chriſt.

The enemies of Chriſt were deſtroyed by his death, who were theſe enemies? One mighty enemy was ſin, this was deſtroyed by Chriſt. For Chriſt dying and riſing again, this mighty commander under Satan was conquered and taken out of the way from all beleevers, to have no more power over them. *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* By his paſſion Chriſt reconciled ſinners to God, and juſtified them; ſo ſin is conquered, and can do nothing but yield, when a ſinner is juſtified and reconciled. Grammatically ſin is a ſubſtantive, Theologically it is an adjective, and cannot ſtand by it ſelf; if a ſinner be reconciled, his ſin is nothing, of no power and force. A poor ſinner beleeving in Chriſt may ſtand up and ſay triumphingly, I defie thee, I am free from the guilt of thee. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, &c.* Rom. 5. 19. Rom. 8.

2. Another ſtrong and mighty enemy was the Law, and it fought with a battle-axe of the curſe of God, and condemnation againſt the ſouls and bodies of ſinners. *The ſtrength of ſin is the law*, and Gods juſtice. As in the world it, is the miſchief and miſdemeanours of men maintain the Law; ſo it was our ſin that put the Law of God in power, and buckled the armour upon it. The Law ſtruck

at all mankind with a full ſtroke and deadly blow thus: Gal. 3 10. *Curſed is every one that continueth not in all things, &c.* Chriſt in death ſtept in betwixt us and the curſe of the Law, and took the full blood upon himſelf in our ſtead, to ſave us. O what a bleſſed thing was this, Gal. 3. 13. *He was made a curſe for us*, and having endured and ſatisfied the Law, freed us; ſo that the Law of curſes, is but a cancelled bond to beleevers. A man triumphs over a Bond and Obligation, when he tears it in pieces, as diſcharged. Chriſt took the Law and hand-writing of Ordinances that was againſt us, and nailed it to his Croſſe. So that beleevers as in a victory may triumph over this enemy, and ſet their foot upon the neck of it ſaying; Now Rom. 8. 1, 2 *there is no condemnation to them that are in Chriſt Jeſus*, &c. *For the law of the ſpirit of life, which is in Chriſt Ieſus, hath freed us from the law of ſin and death.*

3. Death was a ſtrong enemy, by ſin and the law, we were all the captives of death, Chriſt dying for us caſt down death unto death. Have we not his word for this work? Hoſ. 13 14. *I will ranſome them from the power of the grave, O death, I will be thy plagues, &c.* Death was but a Jaylor, a Jaylor has no power and office to detain, where the ſin and fault is pardoned, diſcharged, and ſatisfied for; he is an Officer of Law and Juſtice: Now Law and Juſtice is ſatisfied by Chriſts death; ſin is pardoned, and ſo death as ſins and juſtices executioner is *Offici perdu*, out of office to all beleevers. Death may ſerve a writ of caſe upon beleevers,

Si vita mortua eſt quanto magis mortem mori oportet. Car. Bovillus

leevers, but not a *Sub pœna*, or writ of wrath and curſe. For Chriſt hath aboliſhed *death, and brought life and immortality to light.* 2 Tim. 1. 10.

4. Satan is conquered, all whoſe power lay in this brigade of ſin, death, and law, here was the force and armour wherein he truſted, this the ſtrength of his battel. Theſe being beaten down, Satan could not ſtand. Chriſt looſed the bands of death, *they could not hold him, and ſo he deſtroyed him that had the power of death, that is, the Devil.* When an armed man is ſpoiled of his arms and weapons, what can he do, but flie, yield, or die? All the ſtrength of Satan lay in our guilt of ſin, and the righteous law of God, this was the head and tail of the Serpent; Now Chriſt conquering ſin, ſuffering without ſin what was due to ſin, and ſatisfying the law, he hath left the Serpent with a bruiſed head under the feet *of the ſeed of the Woman.* It is a quaint conceit of one, and hath ſome weight in it; Chriſt one way is the ſin of men; another way as ſin to Satan. He was made ſin for man, taking away the ſin of man by his death. Another way he is as it were ſin to Satan, not that he took away the ſin of Satan, or ſaved him, but becauſe by Chriſt, all ſin and evill taken away from beleevers redounds to Satan, is thrown upon him; or becauſe by the death of Chriſt, Satan is condemned, and his power evacuated and made void to beleevers, and he ſins in charging ſin upon beleevers.

Chriſtus eſt mors & vita, eſt & innocentia & peccatum. Eſt vita vita, & mors mortis, Innocentia virtutis & peccatum peccati. Nam damnavit mortem ex morte, & peccatum ex peccato. Car. Bovil. Concluſ. Theolog. lib 8.

Now ſhall be ſhewed ſome things done in victories among men, according to which this victory and triumph

triumph of Christ may be set forth and illustrated.

1. When a General had a victory, he manacled the chief and strong enemies, and bound them fast, from all deadly hurting any more; and to shew they were in his power, he leads them prisoners and captives. *Bajazet* taken by *Tamerlane* was chained with fetters and shackles of gold, and carried about in an Iron cage. So hath Christ done with the Law, sin, death, Satan; they are chained and caged up, they can never any more do deadly hurt to a beleever. They may wound him in the heel, but their hands are so bound, as they cannot reach with a mortall stroke to the head or heart. *Sin shall not have dominion over you, for you are not under the law, but under grace.*

Turk, History.

Rom. 6.

Spolia hostium conjecta in aeruum Jovi victori cremavit. Livius l. 10. *Invaluit usus ut spoliis ut hostium Templa Deorum, & forum Romanum exornarentur.* Stewech. in Veget. lib. 2.

Multaq; praterea sacris in postibus arma, captivi pendent currus, curvusq; secures, &c. Virg. Æneid. 7

2. Conquerors divided the spoil, took off all the arms of the chief Commanders, and did hang them up for a Monument, as upon Posts, upon a great Oak, in some publike places, that all might see them; or they having distributed much to the Souldiers, burnt many of their arms in the fire to the honour of their Gods; or they hung them up in their Temples. In the destruction of *Gog*, there is mention of burning their bucklers, shields, bowes, arrows, spears, hand-staves in the fire: *Ezek. 39. 9.* For laying up arms for monuments, we have *Goliahs* sword laid up in the Tabernacle by the Ephod: and *Sauls* armour carried by the Philistines into the house of their Idol, *Ashtaroth*, 1 *Sam.* 31. Thus the power of sin, the arms of law, death, and hell are hung up for mo-

monuments, upon the ſacred poſts of the promiſes of the Goſpel, and upon the Croſs of Chriſt. The great *Goliah* of Hell, his ſword and ſhield hang broken upon Chriſts croſſe with this Inſcription, *Inferni Spolia.* The *Prince of this world is judged.* Joh n 16. 11.

3. In great conqueſts and triumphs great gifts were given to the ſouldiers: Sometimes part of the prey was ſold, and the mony diſtributed to the ſouldiers. To the chief Captains brave booties and rare gifts were given, a reward of their valour. In *Deborahs* ſong, the mother of *Siſera* reckons of her ſons victory, and ſaith, *Have they not ſped? have they not divided the prey, to every man a damſel or two? To Siſera a prey of divers colours of needle-work on both ſides, meet for the necks of them that take the ſpoil.* Chriſt in this great victory hath given to all his beleeving ſervants, to all his Militant Church great gifts and graces. *When he aſcended on high, he led captivity captive, he gave gifts to men.* Beſides his Spirit, gifts of knowledge and grace, he rewards all with his own righteouſneſs, peace, and joy in the Holy Ghoſt, and gives them a bleſſed freedom, that the ſecond death has no power. Vo. *Marcel. in Manubias.* Judg. 5. 30. Ephes. 4.

4. In great triumphs and ſpoiling of enemies, there are Epinicions, ſongs of victory to the glory of the Conquerer, and to the cheering of the hearts of the delivered and ſaved. So the Lord Jeſus Chriſt hath put a new ſong into the mouths of all beleevers, even *Salvation to our God.* The guilt of ſin had drenched us in wo and ſorrow, expectation of wrath and curſe; We hang'd our harps upon

upon the tree of knowledge of good and evill; but now by the death of Christ our hearts and harps are put into tune again. Now all beleevers may sing, *Thy right hand, O Lord, is become glorious: Thy right hand, O Lord, shall dash in pieces the enemy. Hosanna to the Son of David, blessed be he that cometh in the Name of the Lord.* Here is our triumphant Song, *Death is swallowed up in victory. O death where is,* &c. *O grave where is* &c. *Thanks be to God which gives us the victory through our Lord Jesus Christ. Worthy is the Lamb that was slain, to receive power, riches, wisdome, strength and honour, and glory and blessing.*

Exod. 15. 6.

1 Cor. 15. 54, 55, 56, 57.

Rev. 5. 9.

Quest. When did the Lord thus triumph over sin and Satan and our spiritual enemies?

Answ. He began in his death, for there he took our sins and curse of the Law upon him, there he offered up his blood to God, and died for us. The truth and fulness of the victory did appear and shew it self to be reall, and all finished in his resurrection, then he returned from battel a compleat Conqueror. More fully it appeared in his ascension, *When he ascended on high, and led captivity captive.* Then it was plain, he had *abolished death, and brought life and immortality to light.*

Use. First, We deny the Church of *Romes* description of Christs victory, that he spoiled Hell by a locall descent thither, and visiting the *Limbo* of the Fathers, and the like. These are *old wives fables*, as the Apostle would call them.

Secondly, We see the vanity and dotage of that great error, that principle of Englisn deli-

ration

ration and folly, that we have nothing to do with a Chriſt without us. What is Chriſt nothing without us? then he did nothing without us. Then he triumphed not on the Croſſe, over principalities and powers openly, then he divided not theſe ſpoils, and ſpoiled our mighty ſpiritual enemies. Nay, we may ſay to thoſe fools, deal not ſo madly. Chriſt never overcomes the Devil, ſin, the world within us by the power of his Spirit, but it is upon this ground-work victory without us, by his death and paſſion in his own perſon. Our victory within, is by our drawing grace and power, through the merits of Jeſus Chriſt, from that victory he hath atchieved without. To tell onely of Chriſt within us, is to make a Fable of the great matter of our faith, of Chriſts death and paſſion, reſurrection, aſcenſion, ſitting at Gods right hand, and in our fleſh triumphing for us. It is true, we muſt by faith partake of the vertue of his death, reſurrection, victory, &c. feeling the vertue and comfort of them within us, but this cannot be but by a reality of theſe firſt done without us. This doth not annihilate the perſon and acts of Chriſt, as if he were nothing, and did nothing, but what he is and doth in his Saints. O what an incredible creed, and confuſion of faith do theſe poor doters produce? 3. Let us learn what a miſerable eſtate all they are in, that beleeve not in Chriſt, that are not in Chriſt, they are like *Simon Magus*, ſuch as *have no part nor lot* in this bleſſed victory, in theſe glorious ſpoils. All ſuch as are not knit to Chriſt by faith, and acquainted Act. 8.

quainted with him, alas sin is in its guilt, law is with its curse, Satan is in his rule, death and hell are in their principality over them. Their enemies live and are mighty, and are too strong for them. Men of this world that seek not after Christ do secure and comfort themselves, as if no harm could happen to them, because of riches, pleasures, worldly advantages, and the sad possession of a sleepy conscience: But ah, what are these? a thin paper made for a coat of mail to save them from the shot of the bullets of these great enemies. One of these spiritual enemies will chase a thousand, and two of them will put ten thousand of earthly comforts to flight. One temptation of Satan to one out of Christ; one fit of a burning ague of apprehension of Gods wrath for the least sin; one of the fiery darts of a warring, accusing conscience, will scatter a world of worldly confidences, and carnal comforts. No friend can stand where conscience is an enemy. No pacifying, no right quieting of the heart in troubles, but from faith in Christ that hath got the victory of all evils for us.

4. Exceeding comfort and stablishing may this yield to all Christs servants, in all their conflicts with law, hell, Satan, fear of death, remember they are all conquered to your hand and spoiled, the shields of the mighty are broken. Go out in the strength of Christ against all temptation, and learn from your *Joshua*, our great Conqueror Jesus, that he has so overcome for you, as he will overcome in you, and give you power to set your feet upon the necks

necks of your conquered adversaries. 1. Plead his passion, which was sins and Satans spoiling. 2. Plead his promise that he *will bruise Satan under his childrens feet shortly.* 3. Fear of death, and hell, are not fit for Souldiers that follow a conqueror. Why should the children of God fear so much these conquered slaves? Take as much faith and courage as the word of God calls upon you for, which speaks so high, as it tells us, the faith of a beleever may reach not only to a victory, but to more then a victory through Jesus Christ. *We are more then conquerors through him that loved us.* 4. Beyond Satan, hell, death, once conquered, look to an everlasting conquest, an universall conquest of all the Churches enemies to the end of the world, gates of hell, gates of *Rome*, heresies, policies, strength, power, Jesuitism; none of these shall finally prevail against the Church and cause of Christ, he that hath conquered hell and death, will still ride out *conquering, and to conquer, till all his enemies be made his footstool.* 5. We should learn to begin that song on earth, which shall be an everlasting song in heaven, praise and thanks to Jesus who hath destroyed the power of hell and death. We hear of the rejoycing of *them that divide the spoil.* It becomes the children of God to be very cheerfull and thankfull to Christ, and to rejoyce in his saving health.

ὑπερνικῶμεν.

Rom. 8.

Isai. 94

Because he hath poured out his soul unto death.

The Prophet can never cease mentioning the

great endurings and ſufferings of Chriſt, therefore doth he adde this to all the former Phraſes that fully ſet it out; and yet two more of being *numbred with tranſgreſſours*, and bearing the *ſins of many*, all to faſten this truth, as a nail in a ſure place, that Chriſt hath meritoriouſly and fully ſuffered and ſatisfied for us.

This manner of ſpeaking, *he poured out his ſoul unto death*, doth note two things:

Firſt, That he not only died, but that he died moſt willingly and freely. It is metaphor drawn from pouring out of water, or liquor out of a veſſel. He as voluntarily and freely poured out his blood and life for ſinners, as if it were but the emptying of ſome mean veſſel. The word will bear, That he made bare or naked his ſoul unto death, that is, he evacuated, or emptied his ſoul.

Hebraïs quæ evacuantur, denudari dicuntur. Forer.

Again ſecondly, It ſignifies that he did it fully and perfectly. He did not pour out ſome powers of his life, but he poured out all his ſoul, or gave up his life, wholly and thorowly unto death.

From the frequent repetition of theſe Phraſes in this Chapter, which point at, and ſpeak of this death of Chriſt in ſeveral wayes; We will note the earneſtneſs of the Prophet to have this fully known, ſurely faſtened, abundantly beleeved, which we frame into this Concluſion:

Doctr. *The death and redemption by the death of Chriſt is ſo neceſſary and excellent a point of faith, that it can never be too much ſpoken on, never enough urged, never enough known, and beleeved.*

Redem-

Redemption by Chriſts death is the great Article of faith to be beleeved, and ſtrongly held by Chriſtians for eternall life. I ſhall ſhew this out of Scripture, and firſt out of this Chapter, which to the reſt of the Old Teſtament, is like the Sun among the ſtars. The Prophet, as if in this Sermon he could almoſt ſpeak nothing elſe, goes over this of Chriſts death, and baſe uſage for ſinners, in ſome thirty phraſes and repetitions in theſe twelve Verſes. The New Teſtament is full of it, and ſaith, *This is life eternal to know it.* Eternal life cannot be had, but as he is known in and with, and by Chriſt, *Rom.* 3.25. If we ask the great queſtion with the Jaylor, *What muſt we do to be ſaved?* This is the great anſwer, *Beleeve on the Lord Jeſus, and thou ſhalt be ſaved. Paul* ſaith, *He determined to know nothing elſe, but Jeſus Chriſt, and him crucified. Paul* (in whom the burning furnace of the love of Chriſt, was heated ſeven times hotter then in moſt mens ſouls) ſaith, *he counts all things but loſs and dung*, &c. And it is the *unicum neceſſarium* for us alſo, for in the death of Chriſt is all our power, for comfort in this life, for hopes in the world to come.

John 17.3.

Acts 16.

1 Cor. 2.

Philip. 3.

Come we to reaſons and grounds why Prophets and Apoſtles write and ſpeak ſo much of Chriſt crucified, and ſo urge the neceſſity of knowledge of his death and redemption.

1. It is abſolutely and peremptorily neceſſary, that Jeſus Chriſt crucified be known, if there be any neceſſity of ſalvation. *There is no name under heaven but his, whereby we can be ſaved.* No way to

Acts 4.12.

to heaven, nor to God, but by him, he is the way, and the onely way. In all knowledge we know nothing, but how to destroy our immortall souls without the knowledge of Christ crucified. The John 14. learnedst upon earth shall be rejected as damned dunces at the last day, if they know not Christ.

2. An admirable excellency there is in knowledge of redemption by Christ, for in and by it we recover what *Adam* lost and more.

First, Far more is got by the death of Christ then ever *Adam* could have conveyed to us, if he had lived innocent and righteous to the last day. We have more neerness to God, being flesh of Christs flesh, and bone of bone with that Son of God. The righteousness we have is an indefectible righteousness, which *Adams* was not, Christ being ingaged to preserve his members by grace unto glory, and his own righteousness is given unto them. The Angels excellent in knowledge, are put to an admiration about the blessedness of beleeving men and women, seeing God hath given Christ to us, and intimacy and union with him, which is more then his giving them heaven and glory; because intimacy with Christ is better then heaven, and that also is surely given with Christ.

Secondly, In Christ and his death are given us the most excellent patterns of love, *Greater love* John 15. *hath no man then this*, &c. Of patience, of humility, of tender compassion, of obedience, *&c.* The copie of all Christian vertues, and graces, we may learn to write and live after, in the example of Christ dying, serving and obeying his Fathers will

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in all things. *Learn of me, saith Christ, to be meek and lowly.* Nay, all other things are in the most excellent manner to be had from Christ, that are needfull for a soul to learn. All graces and gracious things were in him, as in the glorious flower, and highest spring. Matth. 11.

Thirdly, In redemption by Christ known of us, is known heavenly freedom from hellish bondage, the glorious liberty of the sons of God. *If the Son make us free, we are free indeed.* In Christs death, death dies; eternal death is at an end to beleevers: Life, eternal life lives, and makes us live for ever. The Image of God by Christ is recovered, God and man are for ever reconciled, sin and hell are abolished, For an earthly paradise lost, a spiritual paradise of union with God, Christ and Spirit is purchased, and a paradise in heaven assured. Can these things be urged too much, known too well. John 8.

3. In the death of Christ for sinners, God is best known in his infinite justice and hatred of sin, that when his Son stood in the room and stead of sinners, the most blessed, must be accursed, or else Gods justice will rest unsatisfied.

1. All examples of ejecting *Adam*, of damning the fallen Angels, drowning the world, burning *Sodom*, casting off the Jewish Nation for a thousand and a half of yeers, furnishing an eternal furnace with fire and brimstone; these are dreadfull and plain demonstrations of Gods hatred of sin. But yet if we look at Christs water and blood, his crying, *My God, my God, why hast thou forsaken me?*

me? his dying a ſhameful and curſeful death with theeves, and that for the ſin of others imputed to him, and he the one and only begotten of the Father; it will well meditated upon, give us the moſt ſenſible and ſavoury thoughts of the horrible nature of ſin, of the dreadful holineſs of God, above all the reſt.

2. The mercy and love of God to man, which is our moſt ſoul-raviſhing ſtudy, is beſt known in his giving his Son to death for us, for ſinners, for ſtrangers, for enemies, that were fit fewel for everlaſting burnings; and God had loſt nothing, if he had loſt us, and had not made a decree for our redemption: Yet *God ſo loved the world that he gave his only begotten Son, &c.* The *Alpha* and *Omega*, the beſt beginning, the perfecteſt end of the knowledge of Gods mercy, is to know what he hath done for us, in giving Chriſt to death for us. Here is height, depth, length, breadth, here is knowledge of love that paſſeth knowledge. A bleſſed peece of our happineſs in heaven will be, to be fully drowned in the deep contemplation, everlaſting admiration, and perpetual praiſing of God for this love of his, and life in and by Chriſt. And could we do it more heartily and holily upon earth, we ſhould know more of an heaven upon upon earth.

3. Inſcrutable and unſearchable riches of the wiſdome, are beſt ſeen in our redemption by Chriſt. He took a wiſe way to redeem us, that the intelligent Devils could not dream on, that the wiſe Angels could not finde out, till it was revealed

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and brought out of his bosome. Here is a view of wisdom to satisfie infinite mercy and justice in one act, to bring life out of death blessedness by the hand of a curse. O the depth of the wisdome of God, to save man, a way he knew not, he deserved not, he desired not; seemingly to destroy his Son, and yet that seeming destruction to prove his glorious exaltation, and sinners salvation! Was there ever wisdome like this? to make Satan the great worker of our damnation, to have an hand, that knowing spirit not knowing, to help forward our salvation, the Lord letting him pour out his malice upon Christ by the Jews, in his determinate counsell to destroy Christ, and yet therein was Gods determinate counsell to destroy Satan, glorifie his Son, and save sinners. Here is the infinite wisdome of God to shoot an arrow of life by Satans own bow, the Prince of death. O glorious copie of divine wisdome! O the depth!

4. Prophets and Apostles do frequently mention and earnestly press the necessity and benefit of the doctrine of Christs death, as foreseeing that Satan would so go about, to raise up false and cursed enemies in all ages to oppose the doctrine of salvation by Christs death, as that it would need to be strongly and deeply rooted in the hearts of men, lest it should be plucked and razed out. Hence is it the Spirit of God strikes so much upon this point, so much warns against denying it, *and the Lord that bought us*, as knowing the point of Redemption would be brought into bondage, and need redeeming.

1. The Jews began to oppose the person and doctrine of Jesus Christ, they blasphemed him and said, *He was not the Son of God*, an Impostor, a Malefactor, and no way to be looked at, as one that brings news of salvation, but to speak and act from *Beelzebub*, *Isaiah* by light of prophesie foresaw the Jewes would not beleeve the report concerning Christ, as one not worthy to be looked upon. Was there not necessity since the Jewes would set themselves against this truth of an humble *Messiah*, with a brazen wall of a stubborn heart, that it should be pressed again, and again, when he knew, by divine light, in Prophetical vision, that they would fall off from him, that he should come *unto his own, and his own would not receive him*, and would apply this Chapter to their own sufferings under Turks and Christians, and slight the mention of Christs suffering for sinners. When Christ was come into the world, did not the High Priests, *Herod*, Scribes, Pharisees and people deny him to be the Lamb of God, and count him an enemy to *Moses* and *Israel*? *Few or none of the Princes of the world would know him*; few or none of their learned Rabbins and Doctors were there, but that utterly refused him, save one *Rabbi Jochanan* in that time, who washed his hands at that time of their taking Christ to put him to death, and said, He was clear and clean from the guilt of his blood.

Cor. 2.

Judæus conversus in Sepher Emana lib. 1. cap. 25.

2. The Lord who knows the hearts of men, knew that many would profess Christ, but be ungratefully mindless of him, and prize their pleasures and lusts more then their souls, and redemption by him: knowing

knowing the Redeemer, but not beleeving, or laying hold on him, as the great gift of God. Is there not need to urge it abundantly, when the misery of sinners and pretiousnes of the Son of God are utterly unregarded, and carnal presumption, is the common application of Christs Redempeion? Any earthly food is more sought after, though perishing meat, *then that meat which endureth for ever, which the Son of man would give unto us.* John 6. 28.

3. The Lord knew the pride of mans heart, that is loth to stoop to a salvation of free cost, a free justification by Christ, and would make him nothing to make himself and his works something, to buy salvation of God with his own mony, merits, works. Mens souls naturally are both Jewish and Popish seek to stablish their own righteousnes by the Law, and works of their own life, rather then by the death of the Lord Jesus Christ. It is not a small pressing of the doctrine of Christ crucified, that will make us crucifie the pride of our hearts, and our own righteousnes, flying to Christ alone, to magnifie his merit and mercy only. An hard thing it is to get a man to see his own unworthines, though proclamation be made from heaven, *Ho, every one that thirsteth, &c.* though Christ himself say, *Except you believe that I am he you shall die in your sins* Isai. 55 1. John 8.

4. In the word, this of Christ his death, salvation by it, his person, being in the flesh, his humiliation, shedding of blood are all much in the mouths and pens of the Apostles, as foreseeing there would be a generation come after them, that would bring in false Christs, would foist into the Church New

Saviours, and labour to bring forth new Christs, but as much *Pseudo* christs, as they are new. God in his infiniteness of wisdome and foresight, foreknowing what a seed of revolters and backsliders, apostates and renegadoes about the truth of Christ, and the Gospel would start up in the last times, in which the liberty of warring times would make way, and the prosperity and wantonness of peaceable times would carry on, to preach new gods, whom the Fathers knew not, and feared not, new christs, that Prophets and Apostles never propounded to the Faith of the Church, did arm this doctrine of the true Christ, and crosse of Christ with so many caveats against deceivers, so many threatnings to backsliders, so many strong extortations and motives to beleevers. Wherefore said our Saviour Christ, *Many false prophets shall rise and deceive many: And if any shall say unto you, Lo here is Christ, lo there, beleeve it not. And behold there shall arise many false christs, and false prophets, &c. Behold, I have told you before.* And was not this that we should take heed, who are after? Did not Christ foresee our times, as if he bid us take heed of the Papists wafer-christ, of the *Socinians* meerly exemplary christ, of the Quakers inherent christ, of the Jews and others Jewishly minded, bringing us a doctrine of a christ without crosse, only triumphant, and regnant with his children in a carnal glory, and worldly peace upon earth? Did not the Apostles as if they meant to decipher our times, tell of spirits of error, of doctrines of Devils, of turning away, *and departing*

Deut. 32. 17. Josh. 24. 14.

Matth. 24. 11. Vers. 23, 24, 25.

See if *Nazianzen* call not this *Judaismum secundum*. Ad Cledon ep. 2.

1 Tim. 4. 1.

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ing from the Faith, of unordinancing Christs ordinances, of counting the preaching of Christ foolishneſs, nay, denying the Lord that bought them, and refuſing to hold on Christ come in the fleſh, to lay reproach on the croſs and him that died on it? What was all this for, but to awaken the church, to ſtand faſt, and quit themſelves like men? Was it not for this, that we ſhould make them no entertainment but with an Anathema Maranatha, that brought doctrines of oppoſition to the croſs of Christ, and Redemption by him? *Many deceivers are entered into the world, which confeſs not that Jeſus Christ is come in the fleſh. This is a deceiver, and an Antichriſt.* 1 Cor. 16. 1 John 7,8, 9,10.

1. The uſe of this Doctrine of deceits is double. 1. Look to your ſelves, that we loſe not the things we have wrought, but that we receive a full reward.

2. Second uſe is, Look to others, take heed of them, avoid them, be they never ſo holy in pretence: *whoſoever tranſgreſſeth, and abideth not in the doctrine of Christ, hath not God: If there come any unto you, and bring not this doctrine, receive him not into your houſe*, (eſpecially not into your heart) *neither bid him God ſpeed*, &c. Stop your ears, ſaid *Ignatius*, imitating *John* his maſter, ſo oft as any ſpeak unto you without Christ; *Ergo*, much more when they ſpeak againſt Christ and the Goſpel of Christ. *Ignatius*

Admonition to Chriſtians is here to be given forth, a ſolemn take-heed to your ſouls, that you be not gulled in the matter of your ſalvation: Receive *Uſe*

ceive none, men, women, with the greateſt varniſh of Saints, who bring unto you any thing againſt the ſufficiency, ſole ſufficiency of Jeſus Chriſts death and merit to your ſalvation: though they come as ſaints, abhor them, though as Angels *Anathema* them, though they tell you they come in the name of the Lord, avoid that lord and name, which is brought to throw down the Name and Doctrine of our Lord Jeſus Chriſt, the onely Way, the onely Truth, and onely Life; whoſe truth is not onely the yeſterdayes truth, but this dayes truth, and muſt be the onely ſtanding truth, and the ſame for ſalvation to the laſt day of the world and for ever.

Galat. 1. 10.

2. Be exhorted to ſtudy the truth of Chriſt crucified, to be rooted and grounded in the faith, that you be not moved from it, though ſtrong windes of ſtrange doctrines blow continually. 1. Be not ſprinkled with a ſmattering knowledge of Chriſt, but dig deep for a foundation knowledge. 2 Labour for Faith in Chriſt crucified, get him into the heart, and he will not be eaſily drawn out of your profeſſion and life: pray and practiſe, that Chriſt may dwell in your hearts by Faith.

Epheſ. 3.

3. Remember the beſt way to hold faſt a crucified Chriſt, is to get the old man crucified with all his ſinfull luſts and affections. A crucified heart is nailed and faſtned to Chriſt; get pride, levity, curioſity, wantonneſs of ſpirit crucified, which uncrucified are captains in the ſoul to carry us back into Egypt.

4. Love the ſimplicity of the Goſpel, commend the old light, hearken after no new lights, which com-

commonly are cried up by light heads, and lighter hearts: After you have learnt salvation by Christ crucified, stand still there, enquire no further after other things and divers, differing from it: count no Gospels preaching to be the power of God to salvation, but only the Gospel of Christ.

5. Admire the wisdom of God in setting out Christ in his death and resurrection, & lay this conclusion, this is the last and best venting of the counsel of God for salvation of sinners, and teaching them the way of life by Faith in Christ, dead and risen again.

Ministers are to be called upon, to count the preaching of the cross of Christ the crown of their office, the crown of their calling and labours. Let all preaching be reduced to exalt Christ, to bring sinners to him, to glorifie God in his Son: We preach not our selves, but Christ Jesus the Lord, and our selves the churches servants for Jesus sake. 3. 2 Cor. 4.

Press we Christs only merit and mercy for salvation: The more Christ is opposed, the more let him be exalted by us: One of the best of the prophets here, can mention nothing here, but Christ and his sufferings, Christ and his satisfaction runs through all his words: One of the best of the preaching servants that ever Christ had, saith, he desired to know nothing else but Christ and him crucified: The greatest danger that can befall our callings is, that our people should live and die ignorant of Christ, for want of our diligence in laying open the truth and riches of Christ: The great crown

crown and comfort of our calling will it be, that we have travelled succesfully, to the forming of Christ in many souls, and to be instruments for bringing many to life by Faith in the merits of Christs death. Let Christ and his death, and reconciliation by it, be the *Alpha* and *Omega* of all our preaching, this is the pattern of sound words, this is a pattern for sound and saving work: The times, the errours; the Apostasies and fallings from Christ, the blasphemies against Christ; the fearful falls of many, the fickle standing of others; the damned diligence of Satan and his emissaries, call for our diligence now more then ever: We preach not a Christ onely low and humbled, but that after his cross is exalted to glory, and looks that we should make ready a people prepared for the Lord, who will exalt his faithfull messengers in due time, and say *Well done good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*

Matth. 25.

And he was numbred with the transgressors.

Christ among the rest of the degrees of his humiliation, had this for one, that he was counted a wicked person, and used as one, even as a thief and robber. They which are here called transgressors, in *Mathew* are called theeves, in *Luke* malefactors, that is, notorious wicked fellows, known among the Jews for ungodly men, by their unjust and violent taking away of other mens goods: Christ was

Matth. 27. 38. Luke 23. 32.

reckoned

reckoned and judged as very a malefactour as any of them, condemned to die with them, as fittest company for him, though God saith before he was his righteous servant. The Prophet *Isaiah* foretold this; the Evangelist saith, this was fulfilled indeed, for he was crucified betwixt two theeves, and the Scripture was fulfilled, which saith, *and he was numbred with transgressors.* Mark 15.28.

Two points may we take from these words; The first is this.

None of Gods word shall pass away without being brought to pass. *Doctr.*

Whatsoever in Gods word is told and foretold, there is a time when it shall be certainly fulfilled.

1. Prophecies, and foretelling words.
2. Commands and injunctions from God.
3. The threatning part, that belongs to breaking of Gods commands.
4. The promising part, of mercy to godly and beleevers in Christ.
5. The Word of Gods ancient decrees and purposes.

All these shall be fulfilled in their time, not one jot or tittle shall pass away, but all shall be fulfilled. All along in the Gospel it is said, in Christs birth, life, death; *This was done that it might be fulfilled, which was spoken by the Prophets*; And thus is is written by the Prophet. Mat. 1.22. Mat 2.5.

The glory of God is concerned in this to be so.

1. The glory of his Wisdom.
2. The glory of his Truth.
3. The glory of his Justice.
4. The glory of his Mercy.
5. The glory of his Almightiness.

But this Doctrine we thus leave from further handling.

Doctr. A second Doctrine is this: *Christ died, and so Christians must look for suffering every way for Christs sake.*

Christ was not onely crucified in his person, but he was crucified in his reputation also, and his good Name.

It is an old art of the old Serpent to charge false things and unjust, upon Jesus Christ and his holy members: Well might they number Christ with transgressors in death, whom they numbred with impostours, seditious, and sorcerers in his life, as one that cast out devils by Beelzebub: Was not sober Jesus counted a wine-bibber and a good fellow? How great is the malice of Satan against Christ, that makes his malicious enemies call his innocency guilt, and the snow, the whitest snow of heaven, black; the Son of God, a Samaritane, and one that hath a Devil? Who so obedient as Christ, and yet he was counted an enemy to Cesar? Who so reverenced the Name of God, and yet he was blasphemed with the name of a blasphemer?

Use. I shall conceal fuller prosecution, onely leaving it with a *memento* or two. 1. Let it inform us, the old

old malice of Satan and wicked men will still be new in reproaches and accusations of the best servants of Christ in this kinde. 2. Let us studie innocency and righteousness, and then happy are we, if we suffer for Christ, and as Christ. Let nothing be blamed in us, but that we walk not in the blame worthy wayes of the wicked. It is a white reproach in Gods eyes and ears, that is, black in the worlds mouthes, when we suffer in our reputation for the Name of Christ. 3. It is oil and sand to our names, to make them shine brighter before God, when we are counted the unworthiest of the world for doing such things in the service of God, and being such in faith and holiness, as *the world is not worthy of us*. *If they called the master of the house, Beelzebub*, what great matter if they count his servants little devils. If we be reproached as Christ was, and for his sake, happy are we: Gods Spirit of glory shall rest upon us, and God will wipe away the reproach of his people. *Let us go forth therefore unto him without the camp, bearing his reproach.* Hebr. 13. 13.

He bare the sins of many. Of that before.

And he made intercession for the transgressors.

Isaiah having declared Christs sufferings now prophecies of the glory that should follow, shewing herein two things:

1. That Christ by his sufferings on earth, was to be abated nothing of his glory in heaven; but there he was to be seated at the right hand of God

in pow r, glory, and happineſs, ruling in heaven and ear h: His croſſe on earth, hinders not his crown of glory in heaven.

2. He manifeſts as Chr ſt did redeem his Church on earth, ſo for the benefi of all his redeemed he gl riouſly abides in heaven, interced ng and and p'eading for them, that his death may be applied to beleevers, with all the benefits of his purchaſe to the preſerving them to his heavenly inheritance.

Doctr. The Concluſion is this; *Chriſt to his Church is a perfect redeemer, ſuffering and ſatisfying Gods juſtice for them on earth, and he ever lives in heaven to make interceſsion for them.* The very complement of our Redemption is Chriſts interceſſion in heaven for ſinners. Is it not the word of God, the oath of God it ſhould be ſo? *The Lord hath ſworn and will not repent, thou art a Prieſt for ever, after the order of Melchiſedech.* This the Epiſtle to the *Hebrews* doth exceedingly urge and force, to let us know for our great comfort, that Chriſt hath not done all his work on earth for us, but he cares for us; in his glory he is mindfull of his grace and mercy that we ſinners need, and is a pitifull High Prieſt, (thou h it be a powerfull and royal Prieſthood, joyned with a kingdom) making interceſſion for us, *Hebr.* 9. 24. and 4. 15, 16.

Pſal. 110. 4.

Hebr. 5. 19, 20.

Concerning Chriſts interceſſion in heaven, we ſay theſe things.

1. Thereby he performs a gracious part of his Prieſtly Office, to intercede and plead with God for his Church.

Rom. 8. 34.

2. His

2. His Interceſſion is above all the prayers and interceſſions of the High Prieſts on earth, for they could not pray nor plead in the vertue and merit of any thing they had done; nor when they go to heaven are any of them to be looked at as advocates and interceſſors: But Chriſt intercedes by his own meait, by vertue of his own ſacrifice, he is the only and only advocate and interceſſour.

3. It is a ſweet and ſure interceſſion, it is with his Father, and it is for Gods children, it is not with a ſtranger or an enemy either to Chriſt, or to beleevers, but it is with his Father and our Father, with his God and our God. If the Father heard him always on earth, much more is his appearing before him powerful in heaven. John 11. John 11.

4. The manner of Chriſt interceeding is that in heaven, 1. He is always in the preſence and ſight of God with his body, which he offered up as a ſacrifice for ſinners. 2. In both natures appearing in heaven he ſets before God a worthy perſon, and repreſents to him the worthineſs and greatneſs of his ſatisfaction that he hath made for his, which is moſt acceptable and attractive to the heart of God, for all the purpoſes of Chriſt for reconciliation, every good bleſſing and ſalvation to beleevers. 3. His interceſſion in heaven, is not as his praying on earth with requeſts, fears and tears, which was a part of his humiliation, but it is an appearing as an advocate for us, and is more then praying or requeſting in a noble and high way convenient to his glory and exaltation. Hebr. 5. 7.

5. The matter of his Interceſſion is for ſubſtance like

like that of his prayers on earth, for the acceptation of all beleeving sinners in him for his sake, and keeping them by grace to glory. *Father, I will that those &c.* In that is the very picture of our Advocates heart, a loving, tender, busie heart for his childrens salvation. By Intercession we do not understand Christ making any part of satisfaction to God, for that was done on earth in his passion, but it is a pleading for the manifestations of Gods satisfaction to the satisfying and comforting the souls of beleevers. By his passion he made up a medicinal plaister for sinners; by his intercession he procures the application of this medicine to sinners souls, and by his divine power he effects it.

John 17. 24.

The use of this is of singular consolation to the Church of God, and all his beleeving people.

1. There are that confound Christs kingly and priestly office, but in such a way, they confuse our comforts and hopes.

2. There are that would joyn with Christ other intercessours, *Mary* and the Saints. We need but one in the Court of Heaven, no more are mentioned in the Word of God. *Whatsoever* (saith Christ) *ye ask the Father in my name, he will give it you. We have an Advocate with the Father*, not Advocates. The Intercession of one will satisfie us, when that Intercessour on earth by the worthinesse of his sufferings did satisfie God.

3. Here is propounded to us the comfort of perfect Redemption, reconciliation, justification, perfect remission. *He is able to save to the uttermost all that come to God by him, since he ever liveth*

Hebr. 7.

veth to make Intercession for them. In all sad straits flie we to our Advocate, our great Intercessour.

1. In temptations of the Devil call upon your Advocate to plead for your standing and strengthning, and the Lord Jesus his promise to beat and bruise Satan under his childrens feet. If Satan accuse you on earth, yet remember your Advocate in heaven, who puts in blessed bars into the Court of grace, that nothing can there go against you.

2. If troubled with sense of your sins, think on *Johns* words, *If we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* That of *Paul* is full for this, *Who shall lay any thing to the charge &c.* Rom. 8. 33, 34, 35.

3. In the wants of any needfull blessing, go to your Intercessor Jesus Christ, call upon him by faith, say, O Lord, speak thou to thy Father for me, for he will not say thee nay, as sometimes *Adonijah* said to *Bathsheba.* 1 Kings 2. 16.

4. In all distresses know you may with boldness to the throne of grace, for you have an high Priest, that is fellow feeling, and can be *touched with our infirmities and wants.* Hebr. 4. 14, 15.

5. Pray for a right way to come to your Intercessor, who is always in the presence of God for you. Get the Spirit of God to teach you to pray to God and to Christ. No case can be hopeless to the Church of God, or any beleever, whiles we have the Spirit of grace and supplication to make intercession for us below, with groans and sighs that cannot be expresst, and Jesus Rom. 8.

Jesus Christ to make Intercession for us above, who cannot be denied, an Advocate that never lost the cause he pleaded for, never let his Clients fall out of the favour of God.

Rev. 1. 5, 6. *Now unto him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and to his Father: To him be glory and dominion for ever, and ever. Amen.*

FINIS.

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ERRATA.

IN the Epistle *page* 2. in the Margent, for *ignorantia* read *ignorantiam*, and dele puncta; *post cæcitatibus*: p. 2. in the margent for *Talthybii* r. *Talthybei*, p. 16. in the margent, for *nos* r. *non*, p. 31 4. for dust r. durst, p. 33. *l* 18. for rest r. wrest, as also *l*. 20. *p*. 5. for ἀνὴς r. ἀνὴρ. *p*. 57. for conversions, r. conversion, *p*. 105. in the margent r. מחולל, *p*. 113. for ἀθέον r. ἀθέων, *p*. 119. for *Catonis* r. *Cato's*, *p*. 167. *post l*. 22. in margent, r. *Qu*. p. 174 in margent for *aliud*, r, *aliquid*, ibid. for *propris*, r. *propriè*, p. 177 for *fastino* r. *festino*, p. 188. in the margent for *vocares* r. *vocare*, and for *paris te*, r, *in pariete*, p. 201. against line 7. in margin r. Use 1. *p*. 231. for *societa*, r. *societas*, p. 315 in the margent, for *Deo*, *suo*, r. *Deo suo*, and for *submittit* r. *se submittit*, p. 324. in margent, dele *secundum ut*.

Other Erratas will easily appear to the judgement of any Reader.

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